

THE CHINESE RECORDER

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EDITORIAL

MR. GILBERT McINTOSH RETIRES

On February 7, 1933, Mr. Gilbert McIntosh sailed for England. This completed nearly forty-eight years of service for and in China. Though associated mainly with the Presbyterian Mission Press (now closed) and the *Chinese Recorder* his actual range of service included every one who needed help. It is impossible to list the many ways in which he has cheerfully served others. Appreciation of his unfailing helpfulness will remain warm in the hearts of the many who have been benefited thereby. The Editorial Board of the *Chinese Recorder* hereby expresses its special appreciation of the constant and unselfish service he has rendered them and the magazine and through its pages the Christian cause in China.

Mr. McIntosh has been a member of the Editorial Board ever since its organization in 1907. More than once, and over a considerable number of years, he has been Associate Editor. Since June, 1932 he has served as Acting Editor. As a member of the staff of the Presbyterian Mission Press, and for many years as its Superintendent, he has rendered arduous service in perfecting the publishing side of the *Chinese Recorder*. In an equally ready way, too, he has helped guide the editorial policy. In no small degree the development and usefulness of the *Chinese Recorder* has been the result of his unflagging interest and untiring contributions thereto. The present Editor, especially, owes him a large debt of gratitude for his ever-ready and sympathetic help and advice.

Needless to say that he will be missed by his colleagues on the Editorial Board and the many others who have been benefited by his advice and help. We wish he would come back. Once before he

"retired" and then returned to China. We wish this might recur. Even if it does not we do not anticipate that Mr. McIntosh will slip into inactivity. Wherever he is he will find and seize opportunities to help others in general and the cause of the Christian Movement in China in particular.

Mr. McIntosh has earned retirement and appreciation. All who know of his ceaseless helpfulness and efficient service will honor him. In this we include a host of Chinese friends and fellow-workers. May his wife regain her health and both together find that peace only vouchsafed to those who can look back on many arduous tasks cheerfully borne and well done. We desire for ourselves, also, to know better that peaceful cheerfulness which never failed Mr. McIntosh under the most trying situations. He was always the Christian Gentleman! The Editor and the Editorial Board count it a privilege to have worked with him.

NEW PLANS IN CHRISTIAN LITERATURE

So long as discussions on Christian literature were confined to groups of missionaries, no seriously baffling questions arose; since a few missionaries were ready to undertake the work and societies to set them apart for it, the cause was not hindered. But with the emergence of national consciousness and the development of Chinese leadership, matters took a turn which led to difficulties. Conferences which have been held during the past fifteen years have sooner or later confronted the question, How produce a literature which will satisfy Chinese tastes and sense of need? The direct answer to this question was so simple as to seem almost obvious: Well qualified Chinese writers must be discovered for the task. The implications of this answer, however, have proved perplexing. Qualified Chinese, whether they devote their whole time to writing or make what they write a by-product of other activities, must be wholly or partially supported. Any possible income from the sales of their writings would manifestly be inadequate, for a long time to come, to cover more than the cost of printing and circulation. To ask the Chinese churches to maintain such writers would be to place on them a burden beyond their present power to carry alone. Help must come from abroad, and assurances were not lacking that such help would be available, whenever a practicable plan could be worked out for disbursing that help wisely.

Letters from the cooperative organs of the foreign mission bodies of Great Britain and North America expressed a strong desire that whatever plan might be devised, it should, if possible, be a cooperative one. So conferences were held, and various schemes were aired. Not unnaturally the question was raised, Why not let some existing literature agency distribute the funds? Several possibilities were canvassed. Some agencies were disqualified because they did not sufficiently emphasize Chinese initiative and leadership. Others, though under the dominant control of Chinese, dealt in limited fields and were not in a position to serve the wider needs of the churches. In fact, no single literature agency was felt to be sufficiently disinterested to act equitably in behalf of all. The

question, then, was asked, Why not turn over the disbursing of contributions to a representative body? In seeking an answer to this question, difficulties were encountered in deciding whom the body should represent: if activities of the churches would not be adequately represented; if inclusive of all groups interested, what should be the basis of representation? "Why not" it was asked, "let the National Christian Council be the custodian of the funds?" Here it was soon discovered that the very fact that the Council is a delegated body prevents it from assuming some of the functions involved in making decisions regarding the distribution of funds. Thus, with all our many conferences we were apparently getting nowhere. Money supposedly available for disbursement by a co-operative agency has found other channels: some was used denominationally, where it met a part of the need; some was sent to groups of Chinese writers, where it doubtless gave encouragement; but there are great needs which cannot be met denominationally, and groups of writers do not always prove good managers of business. We seemed to have reached an *impasse*: available funds could not well be distributed through existing literature agencies, or through the National Christian Council; denominational distribution did not suffice; remittances at long range to Chinese groups had their serious drawbacks. Could nothing be done?

Another meeting has been held. On January 20th, 1933, six persons took upon themselves the responsibility for producing a plan and putting it into operation. In a sense they represented no one but Dr. John R. Mott, who from funds at his disposal offered an initial gift of sufficient size to make possible a worthy trial of the plan. In another sense they represented a large circle, for they were invited to come together only after a widespread, though informal, canvass of the opinions of mission and Chinese Christian leaders. They have formed themselves into a Board of Trustees and have elected Dr. C. Y. Cheng to be their chairman and Dr. John Y. Lee, their secretary-treasurer; two more of the six are Chinese, viz. Dr. Fong F. Sec and Dr. Yi-fang Wu; the two missionary members of the Board are Bishop Logan H. Roots and Dr. Willard Lyon. These Trustees have voted to limit their spending budget for 1933 to less than one-sixth of the total fund at their disposal, reserving the balance for use in progressively larger amounts during the two following years. A fair proportion of their spending budget for the current year is to be devoted to making possible the bringing together of small groups of persons fitted to give advice as to what the greatest needs for Christian literature are, particularly for the educated classes, and in the training of preachers. Smaller grants have been offered for the starting of a rural Christian paper, for preparing helps in worship, and in meeting the special needs of women. The Literature Promotion Fund in China, for this is its name, is frankly an experiment; but the make-up of its Board of Trustees, and the care with which its plans have been laid, make for confidence. Before the three years of experimentation have gone by we shall be surprised if other contributions are not placed at the discretion of this same Board for Christian literature purposes in China.—D. W. L.

RE-THINKING THE CHRISTIAN TASK IN CHINA

American Laymen have started a revival of thinking about missions. Though their original field of study was the work of seven American missions only it is evident that their constructive and far-reaching criticisms have put the whole World Christian Movement into the focus of attention in an encouraging and significant way. The advance press releases, though disturbing to some, have revived interest in missions outside the confines of boards, mission specialists and the still faithful, though much reduced, band of its supporters. Thus this is a revival of attention to missions among those who furnish the sinews to carry them on. Even those usually indifferent to the cause of the world-spread of Christianity are beginning to ask what it means. Jerusalem, 1928, and other groups have put out statements which run parallel to, and sometimes improve upon, "Re-Thinking Missions." But these earlier statements arose within, and have been influential upon the minds of mission specialists and a relatively small group of laymen only. They have, in general, evoked very little lay thought and certainly no adequate lay enthusiasm. Now that the Laymen have looked into and spoken about missions for themselves their candid words are stirring anew the minds of both laymen and specialists. For that we are grateful!

As regards this lay appraisal of missions opinions vary greatly, of course. That fact reveals the vitality of this revival of thought about missions. Almost everyone is talking about them. The very sharpness of the differences of the opinions being expressed shows how deeply and widely thought has been stirred. These waves of criticism and approval of "Re-Thinking Missions" are now reaching China. The document compels thought. It is an antidote for complacency. What shall we do about it in China? We cannot ignore it. Neither can we, nor should we try to, stop the revival of thought about missions the Laymen have started.

Two things we should not do. First, we should not allow ourselves to be trapped by a mood of resentment or self-defense. Too much of what is being said comes from those so trapped. The down-slide of missions began long before the Laymen started out to prepare this document. Mere resentment of their criticism or recommendations will be attributed to spiritual weakness. To just defend ourselves will make our critics think we are interested only, or mainly, in keeping things going as they were. Missions will not be helped forward by any such defense of them. Only stern probing of our situation for the causes for such a document will help now.

For missionaries, for instance, the best reply to the criticisms of them is self-examination. For missions and churches the best attitude is determination to find out what their methods and situations lack of virility and effectiveness. This leads, second, to the fact that we need not take this lay document as final. It is not necessary either to accept or reject "Re-Thinking Missions" *in toto*. It is not intended for that purpose. It is the voice of one group of Christians on the changes needed in missions. All the fact-finders and appraisers are active Christians. With these facts in mind must "Re-Thinking Missions" be considered. It is a challenge to *re-think*

Christian world service, but not a document offered for the whole of Christianity to accept. No such document is possible. Most of what it recommends is already going on to a certain extent. Its chief significance is that it is a document presented for consideration in the open forum of Christian minds.

For some time, and from many sources, have we been urgently reminded that the environment of missions has profoundly changed. But the changes that have taken place in the carrying on of missions lag far behind those outside. Changes in missions there have been. "Re-Thinking Missions" is built up, to a large degree, on such changes. But the changes that have taken place in the minds and efforts of either the supporters of, or the workers in, missions are not commensurate with the challenges of the environment. The time has now come to stop talking about changes confronting Christianity and produce changes within missions that will be evident to all. Since we are moving into a new world missions must march in new ways. The real challenge of the Laymen is, then, that we should think in terms of change and cease to think in terms of going on as we were. This is not easy; to some it will be disturbing; nevertheless it is inevitable.

There are three things Christians in China should do about "Re-Thinking Missions." First, all should *read* it. Only partial impressions of its contents came from the advance press releases. There has been too much discussion of it by those who have not read it. Is not the fact that for the first time in the history of modern missions laymen are attempting to change the policies of the boards of sufficient significance to compel us to find out what the Laymen actually say? Sincerity and fearlessness mark this document. We should dig into it with the same attitudes. Chinese who can do so should also be encouraged to read it. It will, of course, cause many of them to think new things. To many, however, its main emphases will be familiar. In any event many of its recommendations affect their life and work. They should face whatever it contains of value for themselves.

"Re-Thinking Missions" is a provocative document! That explains the divergent responses to it. Into detail it does not go much. Some other documents have dealt with some of its emphases more completely. It is, however, full of vital issues. Effort should be made, in the second place, to isolate and understand these issues. Attention must also be focused on their relation to the work we are actually carrying on. Not all these issues concern everybody's work. But there is no piece of work and no workers many of these issues do not directly concern. During coming months, therefore, "Re-Thinking Missions" should be scrutinized with a view to determining its relation to the work of particular missions, churches and communities. Whatever the final decision about this document as a whole, such a clarification of current issues is urgently needed. Generalizations about changes needed are all too plentiful. We should utilize this document to clarify and face concretely the issues confronting us. We must outline the actual changes demanded by the times.

Third, we should respond to the stimulating challenges set forth in "Re-Thinking Missions" by *re-thinking* the Christian task in China. That does not mean to decide how we are going to work out "Re-Thinking Missions" in its entirety. It does mean we must face the issues it raises for our particular tasks. As a basis for thus determinedly *re-thinking* our task we might well add to "Re-Thinking Missions" another suggestive report, "The Reorganization of Education in China," as prepared by the League of Nation's Mission of Educational Experts. In their constructive criticism of education in China the two reports overlap considerably though the latter is, naturally, much more thorough.

To promote this *re-thinking* of the Christian task in China and the above-mentioned use of "Re-Thinking Missions" will be the policy of the *Chinese Recorder* for the remainder of 1933. Study of "Re-Thinking Missions" is already under way in a number of places. Some missionary associations have begun to make the issues therein the basis of discussions. Articles coming out of such discussions that show the way our tasks can be reconstructed in accordance with the issues raised by the Laymen will be welcomed. Naturally we expect criticism as well as approval of "Re-Thinking Missions." The Laymen expect it also. But we are not interested in articles that aim simply to repudiate this document. In addition to the above we hope to secure and publish articles showing how the issues raised can be met in connection with our own work. So far as possible, indeed, various issues will be devoted to aspects of work thus treated.

The *Chinese Recorder* is convinced that the time has come to apply to Christian work in China the challenging issues of "Re-Thinking Missions" and to push forward the thinking and planning which preceded it together with the ideals put forth in Jerusalem, 1928. The Laymen have made these issues and ideals a matter of the whole World Christian Movement. Ours the task to apply them to the particular situations which confront us.

One final word is in order. In so far as the issues raised in these documents apply to work in China they concern the Chinese Church and Christians as much as the missionaries. Many of them, indeed, have a more vital significance for the former than the latter. For this reason every possible effort should be made to have Chinese Christians share in the outlining of the issues applicable to the tasks common to them and the missionaries. Such joint consideration may reveal that *re-thinking* Christian work in China calls for application of the ideals in "Re-Thinking Missions" beyond what the Laymen have envisaged. The Laymen are, after all, trying to discover how to make missions more effective and to put them on a more permanent basis. Ours the need to understand the issues raised and ours the obligation to make our service count for more by trying to meet them. To face our situations in that spirit will enable us to dig the values out of "Re-Thinking Missions" and make our service to China more Christian. Let constructive criticism of our work in the light of this document be the keynote in the coming months.

Notes on Present-Day Needs of Christian Literature in China

D. WILLARD LYON.

DURING the last two months of 1932 and the first month of 1933 it was my privilege to visit various parts of northern, central, eastern and southern China for the purpose of learning the opinions of missionaries and Chinese Christians regarding the most urgent needs in the production and distribution of Christian literature. I was given opportunities to converse with educators and others in touch with thought-trends among students, with Chinese pastors and Christian laymen interested in extending the usefulness of good books, with church and mission administrators, with managers of local bookshops and with directors and secretaries of societies engaged in publishing Christian literature. While three months proved an entirely insufficient amount of time in which to make a thorough study of the many problems involved in the inquiry, the number, influence and variety of persons met lead me to believe that the impressions received form a true cross-section of Christian opinion in China today.

Ample testimony was forthcoming regarding the value of much of the Christian literature which has been produced in the past. That some of it served with special effectiveness the needs of the times in which it was prepared was conceded by many. But the opinion is widespread that the Christian Movement of today has failed to keep pace with the demands made upon it by the rapid and often revolutionary changes which have taken place in knowledge, attitudes and interests on the part of the public which might otherwise become eager readers of literature produced by Christians. New bookshops have sprung into existence like mushrooms in the night; newspapers have multiplied manyfold in number; pamphlets issued for political or mercenary propaganda are almost everywhere in circulation; sex novels have become a veritable scourge; even books of serious purpose in history, philosophy, science, economics and politics are being poured out by the presses at an accelerating rate and in ever increasing volume; but the stream of Christian literature trickles so lightly as to be scarcely perceptible to the man on the road.

Let a partial record of a conversation with a professor of philosophy in one of the southern colleges serve as an illustration of the way in which Chinese Christian leaders are feeling about this matter. In commenting on the decision of the national government to forbid in the near future the opening of any new colleges of arts, or of law, he said that he feared this policy would tend to a materialistic emphasis in the life of the people. "China will then be driven," he said, "into a machine-controlled civilization, resulting

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

ultimately in an over-production that will throw, not millions, but scores of millions out of work, thus precipitating a crisis much more acute and far-reaching in its evil consequences than that of the present economic unrest in the West. I see no effective force to combat such an on-rush of materialism except Christianity. I know of no method that Christianity can more usefully apply, under the circumstance, than the method used by propagandists. We must issue Christian literature in large volume! We need to form a bureau employing not less than one hundred of the ablest Christian writers in China, who will set themselves the task of producing at least a hundred worthy books per year! Unless we undertake to work on some such scale as this, the influence of Christianity in China is doomed!" Not many of the other Chinese friends whom I met felt it right to impute a purely materialistic motive to the framers of the new law in question; but most of them, I think would agree that one of the best agencies with which to permeate society with spiritual ideals is the printed page and that the Christian Movement will lose irretrievably if it does not greatly and promptly increase the volume and value of the literature it produces.

The need for a literature especially adapted to the educated classes has often been set forth, but never with a greater sense of urgency than now. The fact is repeatedly referred to that Buddhism has a literature which educated people enjoy reading. Western knowledge of almost every type has also found literary expression in a form not unpalatable to the lover of good style. But the books listed in the catalogues of Christian organizations are looked upon, with some notable exceptions, as being unattractive in form and slovenly in thought-content. Opportunity was offered me to make a concrete test: a lady missionary of many years service asked me to suggest what Chinese books she might suitably send as Christmas gifts to educated husbands of cultured women whom she had come to know. I took her question to several of my Chinese friends but succeeded in calling out no confident reply. All said that they knew of no books altogether suitable; the suggestions which they finally made were given with reservations.

There is no doubt that a need exists, but there does not seem to be any general consensus of opinion as to how it may be met. It is usually said that books for the educated classes must be written by Chinese of outstanding ability; but when one asks who these people of ability are, one receives but a scanty list of names, made up chiefly of professors in a few universities. It is usually conceded by thoughtful Chinese that even these few must depend largely on the reading of western books to fertilize their thinking, and that the experience of most Chinese Christians has been of too brief a duration to justify the expectation that many of them will be able soon to create really original works. At the same time there is a widespread desire, for a statement, in thoroughly Chinese terms and with Chinese psychology in mind, of what Christianity can do in China.

As a step in the direction of discovering a way to meet the need for a better supply of literature for the educated and student

classes a concrete plan has been agreed upon. A voluntary group, composed of Mr. Y. T. Wu, of the National Committee of the Y. M. C. A., Miss Tsai Kuei, of the National Committee of the Y. W. C. A., and Professor P. C. Hsü, of the School of Religion, Yenching, has undertaken to sponser the holding of a writers' conference during the summer of 1933, to which ten or more writers experienced in the production of books for students, and a few others familiar with the problems of the student and educated classes, will be invited. It is proposed that the conference will continue for an entire month and undertake its work in three steps, according to the following plan:

(1) A few days will be spent in getting a clear picture of the present situation in China as affecting youth—political, economic and social conditions and their significance; world trends directly affecting China; the struggles of youth, and their needs in grappling with the problems involved.

(2) In the light of the analysis resulting from the above process, the group will then discuss what contributions towards meeting the needs can be made through the medium of books, basing the discussion, on the one hand, on what has already been provided through non-Christian agencies, and on the other, on services which the Christian Movement can render.

(3) Having arrived at general conclusions in reference to the production of a literature suited to students, the group will then consider how best to give them effect, whether (a) by the entire group working together on some project, or (b) by breaking up into smaller groups, each taking up a special project, or (c) by each member of the conference working alone on some project. In any case it is hoped that plans for some or all of these possible projects may be brought to such a state of completion as to make possible their being discussed and criticized in conference.

Another need that is keenly felt in many places is for a literature especially adapted to the illiterate, or to the newly and but partially literate. In fact the interest in serving this class is at the moment perhaps keener, even, than that of meeting the needs of the educated. Much is being said nowadays, as we all know, about the education and livelihood of the common people. The widely popular slogan, "To the people let us go!", has captured the imaginations of Christians everywhere. There is a romance, therefore, connected with any attempt to create a literature in simple language, which will deal with the life problems of the peasant and laboring classes. Such booklets as already exist are much in demand. A strong desire exists in many places for a well-edited Christian paper for the farmers. This desire is most clearly defined in Hopei and Shantung, by the North China Christian Rural Service Union, which though but a year old, has determined on a rural paper, to be started as soon as a qualified editor-in-chief can be secured. I have raised the question in south China as to whether a paper edited in the north can also serve the needs of the south, and have been pleased at the number of hopeful replies which have been given me. While no one

in Chekiang, Fukien or Kwangtung has been willing to go so far as to tell me that he felt confident a northern paper would be widely useful in his area, yet not a few have said that, given the right kind of an editor, they see no insuperable reason why a large part of the contents of such a paper might not be found quite helpful south of the Yangtze.

Among principals of middle schools, whether for boys or girls, I was a little surprised to find a general dissatisfaction with existing text-book material for teaching religious courses. A part of the embarrassment felt seems to be due to difficulties inherent in adjustments to government requirements. Another part may be attributed to the inadequate training which teachers have received in the conduct of courses based on pupil interests rather than on text-book content. Still another part of the difficulty, a corollary perhaps of the one just mentioned, is the fact that the interests of pupils are different to what they once were and are constantly undergoing further change. There is need for increased and united thinking on what types of religious instruction are best suited to the needs of middle school students today, and what text-books are required. Not a few principals say that the text-books which they are now using have been selected because there seem to be none better available, not because they are really satisfactory.

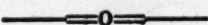
The faculty of the Cheeloo School of Theology were the first to bring out clearly the urgent need for better text-books for the training of the ministry. They maintain that there are very few Chinese books of a scholarly nature available in the subject studied in theological schools, and that some of those which are available require revision in the light of advances made in theological studies and because of the effects in China of the literary revolution, which has been in progress for a number of years. I found these Cheeloo convictions shared by persons responsible for the training of the clergy in various communions and areas in China. A need is almost equally felt for a better literature for use by the minister in active service, that his ministry may be made richer in thought and spiritual fervor. Plans are on foot for the calling of a conference in the not distant future of representatives of theological schools of college grade to discuss what books for the use of theological students and ministers are wanted, and by what plan those most urgently required can be best produced and made available. This conference is to be held under the auspices of the Council on Higher Education of the China Christian Educational Association at a time yet to be agreed upon, and should mark a forward step in meeting a need which, though not fully appreciated by large numbers, nor one that will call forth a widespread enthusiasm on the part of rank and file members of the churches, is looked upon by the thoughtful few as one of the profoundest needs in the Christian enterprise in China at the present hour.

The call for a really good devotional literature is clearer now than I have ever known it to be before. Laymen are asking for it as a help to personal spiritual culture. Preachers are feeling the need of it, both in their individual lives, and in their efforts to

cultivate a devotional spirit in their churches and parishes. Teachers are wanting it for their schools. Students feel the need of it, especially in the conduct of informal services of worship. Parents need it in the home. The problem seems to be, How create a devotional literature that will truly appeal to the various classes of people who want it? Some of it can, of course, be imported from the West; some needs to be the result of the experiences of groups and individuals in China, who are trying to find a better way for themselves. Dr. Timothy Tingfang Lew's *Amethyst* is eagerly read by a limited circle, because it records actual experiments which are being made by Dr. Lew and a few who are cooperating with him, particularly in group worship. A somewhat general exchange of experience along similar lines is taking place at student conferences and other retreats. There is need that the results of all such experimentation shall be made more widely available.

There is a good deal of talk today about the need for a Christian family paper, edited by men of ability, knowledge of the needs of the Christian home, and spiritual resourcefulness, which shall be conducted along non-sectarian lines and thus made adaptable for use in Christian homes, without respect to denominational affiliations. It is proposed by some that such a paper might properly be issued with denominational or regional supplements, prepared by those bodies which feel the need for them. So far as I am aware no full-fledged plan has as yet been worked out, but informal consultations are taking place which give promise of emerging into a plan at some later date.

Of all needs in the field of Christian literature none has been more often nor more feelingly mentioned than the need for correlation in distribution. An efficient mail-order house is much wanted to which any one wishing any book may apply with assurance that what he needs will be promptly forthcoming. A business-like promotion of local bookshops and agencies for the sale of books is clearly indicated. To this end some organization, preferably distinct from all establishments which exist to produce literature, should be brought into being, to find and use the capital and talent necessary to stimulate the local sales of all Christian literature wherever and by whomsoever published. We have thus far placed the burden for the distribution of literature too much on the shoulders of those trained to do the writing; we need a plan whereby specialized training in selling literature can be placed with equal effectiveness at the disposal of all Christian forces in China.



Bible Helps

“**W**HAT Bible helps are in print?” This is a question asked by the Editor of the Chinese Recorder. The answer to this would be a simple reference to the catalogues of the various publishing societies, in which numerous books are mentioned. But it would have to be borne in mind that many of these have been in print for a considerable number of years, and in view of the

progress of biblical scholarship would be considered to be out of date. It should also be remembered that those who teach the Bible represent two different classes, those who hold the conservative position, now known as Fundamentalist, and others who incline to a more liberal view. In the catalogues above mentioned will be found books in Chinese which will meet the needs of both parties.

If the question of the editor had been "What are the *best* Bible helps in print?" the answer, would of course, depend on the viewpoint of any one undertaking to reply. To the conservative teacher some of the present books are unsatisfactory, whilst to the liberal a large proportion of them are without value, because written from a standpoint which, in their regard, is being gradually abandoned. However, there are books available which can be used to great advantage in all sections of the Christian Church, even though they do not entirely commend themselves to representatives of either school of thought.

It is to be regretted that the word "best" must be used with qualification, for in the present state of mission work there are no books of outstanding quality. This is inevitable. Foreign missionaries of late years have had their time occupied by all sorts of pressing church problems and have not had the leisure to write. Others who have been more fortunate, and who have secured time for literary work, have had to recognize the claims of the various church movements, and have had to spend their energies in meeting the requirements of these movements. Concentrated Bible study has been impossible, but what has been given to the Church is the result of conscientious labour performed under difficult conditions and limitations. On the other hand the Chinese Church as a whole has not yet manifested an appreciation of the Bible as the Word of God, as witness the common criticisms of the various versions, which are made from the standpoint that the Bible can be translated, or rather paraphrased, in the same way as any other book. Up to the present we have not heard of any Chinese who are really Bible students. Efforts have been made to promote the study of Greek, and even Hebrew, but no response has been forthcoming, and there are very few who seem to have caught the vision of a translation of the Book of Books from the original languages. All this militates against the production of helps to the understanding of the Scriptures, and at the present time the Church has to be content with the second best.

This second best however is not to be despised, and one looks forward to the day when the perusal of such books as are available, will result in a more determined effort to supply the Chinese Church with what may be really first class productions in this important branch of study.

Regarding this particular field of literature, an attempt is made here to draw attention to works of merit, that are at present available. If omissions are noticed, it will be due to the fact that it is difficult to survey the whole field, and the writer will be glad of any information on this head. The forthcoming Index of Chinese Christian Literature will probably rectify all our ideas on this subject.

There are two Bible Dictionaries in the field, the one issued by the C.L.S. which is based upon the one volume Dictionary by Dr. James Hastings and "*The Mandarin Bible Dictionary*" which is based upon "*The Universal Bible Dictionary*" issued by the Religious Tract Society of London. The Chinese edition is published by the R.T.S. of Hankow. Some years ago a fairly substantial Encyclopaedia was published in three or four volumes, but it seems to have disappeared from circulation. It was based upon a work by the late Rev. James Orr, D.D.

Of concordances there seem to be two in the field, one by Dr. C. Fenn, and the other by Dr. Hallock. There are several Harmonies of the Gospels, the one by Rev. A. W. Luce being the most used. With regard to maps, those published by the Bible Societies are always available and are very useful. The R.T.S. in Hankow issues two atlases of the *Life of Christ* and *St. Paul* respectively.

When we come to Commentaries there is a wealth of material dealing with the New Testament but very little on the old. Commentaries may be divided into two classes, Expository and Critical, and the majority of present issues belong to the former class. Many years ago the *Conference Commentary* on the Bible was issued, but the majority of these books are now superseded, and probably out of print. They are not of much value from the critical standpoint. The R.T.S. in Hankow publishes a series of *Devotional Commentaries*, but the selection is not large. Of that Society's critical commentaries on the New Testament probably the most useful for preachers are those on *Romans*, *I Corinthians*, *Ephesians*, *Philippians*, *I and II Thessalonians* and the *Pastoral Epistles*. The C.L.S. has a series of critical works on the New Testament which represent good scholarship and are much used in Theological Schools. The last book on St. John is a monumental work by the late Dr. D. MacGillivray. The Church Literature Committee of the Chung Hua Sheng Kung Hui has one or two such as *The Acts*, and *Revelation*, and the Lutheran Book Concern has *Mark*, *John* and *Galatians*, which are worthy of study.

The Old Testament is very poorly represented in Chinese, and there are few books that endeavour to explain and apply the teaching of these unparalleled scriptures. Quite a number of volumes are especially concerned with the prophetic or Christian interpretation, but the explanation of the books themselves has been done in a very meagre fashion. In the R.T.S. Catalogue we have "*Job and Amos*," and "*How to read Isaiah*," a translation of Blake's volume; also "*The Earlier Hebrew Prophets*." The Sheng Kung Hui gives us "*Early Narratives of Genesis*," "*Daniel*," "*Exekiel*" and "*Proverbs*," which latter is a new book just off the press. The C.L.S. publishes two Commentaries on *Isaiah*; also "*The Prophets of Israel*" and "*The Doctrine of the Prophets*," but it expects shortly to issue also, *Haggai and Zechariah*, *Joel* and *Malachi*, *Amos*, *Jeremiah*, and *Psalms*, which last is a translation by Bishop Graves of Kirkpatrick's volumes in the Cambridge Bible.

There are a few useful Introductions to the Bible, but here again the output is small. Relating to the New Testament we have "*New Testament Introduction*" from the Lutheran Catalogue, and "*Introduction to the New Testament*" for the Sheng Kung Hui. In the C.L.S. Catalogue there is Box's "*Introduction to the New Testament*" and Snowden's "*The Making and Meaning of the New Testament*." There is also an "*Introduction to the New Testament Epistles*" and "*The Life and letters of St. Paul*." Similar work on the Old Testament is represented by Dr. Ridgely's "*Introduction to the Old Testament*" from the Sheng Kung Hui and the Lutheran Book Concern's "*Old Testament, Introduction*," Vol. 1 by their own professors. The C.L.S. has also just published an "*Introduction to the Psalms*."

Of Lives of Christ, the most popular is that by Dr. Hawks Pott "*The Life of Christ*" in the C.L.S. Catalogue. There are also two others "*The Story of Christ*" by Papini, and "*Expository Life of Christ*" by Dr. Hayes. The Sheng Kung Hui gives us Sanday's "*Outline of the Life of Christ*" and the R.T.S. "*The Story of Jesus*" by Prof. H. Fischer. The Association Press has a translation of Dr. William Bancroft Hill's "*Life of Christ*" which seems to be a fairly exhaustive treatment of the subject. They have also an "*Introduction to the Life of Christ*" by the same author which really comes under the head of New Testament Introduction as it contains a critical study of the Four Gospels.

In Old Testament History we have Rev. P. Matson's book published by the R.T.S. and that by Rev. H. K. Wright published by the C.L.S. There is also the "*History of the Jews from Cyrus to Titus*." The Sheng Kung Hui has given us some good work in "*The Origin and Growth of the Hebrew Religion*" and "*Religious Development between the Old and New Testament*." In New Testament History there is not much outside Dr. William Bancroft Hill's "*The Apostolic Age*," in two volumes, a book which is also an Introduction to the New Testament Epistles. For information on this period one is practically confined to the various commentaries that are issued. Mr. Garnier of the C.L.S. hopes to supplemenent this lack of material in the near future as he is at present preparing a volume on this subject.

In close connection with the subject of this article may be mentioned a few books published by the C.L.S. such as "*How to read the Bible*" and "*How we Got Our Bible*," "*Bible Manners and Customs*" and a translation of Prof. G. A. Smith's "*Historical Geography of Palestine*." The C.L.S. also has "*The Apocryphal books of the Old and New Testament*," but the Sheng Kung Hui has made a large contribution in the translation of several of the Books of the Apocrypha.

In this sketch we must not forget Dr. J. L. Stuart's "Greek-Chinese Lexicon."

The above is merely a rapid survey of the material available for Chinese readers who wish to know something about the Bible. Many other books might have been mentioned, but they are either too small (really only pamphlets) or are so devoted to exposition and exhortation as to be of little use in any definite critical study. There is a field for intensive work, and the call is to all who can by earnest study and thoroughness prepare helps that shall really be worthy of the great commission with which we are entrusted.

Literature in Persia

A. L. WARNSHUIS.

CHRISTIAN literature today is still a comparatively unoccupied field that the missionary forces of the Christian churches continue to neglect.

On conclusion to which we have been compelled reluctantly to come, after more than twenty years of effort, is that the mission boards in the sending countries do not find it possible to give adequate support to the central literature agencies in their fields of work so that those agencies may succeed as fully as desired in the development of an effective literature program. This is due largely to the fact that the responsibility for initiative in the formulation of missionary policies and programs has been so largely transferred to the missions on the field, to whom all the available funds are distributed. The mission boards have no additional funds to be appropriated by them for literature, or any other special line of work. Furthermore, the missions on the field generally find that the funds at their disposal are always insufficient in their judgment for the needs of the institutions and work immediately in their charge, and it has been demonstrated to be an illusory hope to expect the missions to make grants of money to be expended by agencies or committees located in some distant center even though such funds are to be used for nation-wide purposes that would benefit each mission. A mission is local in its controlling interests, and it is almost unreasonable to expect these groups of men and women, always overburdened with the demands of nearby needs, and zealous to promote their own projects, to make plans that are nation-wide in their scope. Since the World Missionary Conference in Edinburgh, able leaders have advocated such proposals and the results have been extremely meagre. Some other plan must be devised.

No new surveys are needed. We know enough about the facts regarding the needs and the opportunities, and about the inadequacy of the literature work that is now done. What we need is a new plan of action.

The first fact that must be admitted and acted upon is this. Our missionaries and church leaders, with rare exceptions, are not alive to the value of literature as an effective means in evangelism and for the up-building of the Church. This fact must be reckoned

with. Here is where our literature program must begin. We must devise ways and means to arouse our missionary and church forces to *use* literature and to create a demand for literature adapted to the need of the times.

The district missionary is the key to the situation. How to awaken him to a realizing sense of the value of the use of literature in his evangelistic work, and how to get funds into his hands for this purpose, is the practical problem.

It has been done. Take, for example, what has been accomplished by the American Presbyterian Mission in Persia, as shown by the following.

Extracts from the Report of the INTER-MISSION LITERATURE COMMITTEE OF PERSIA for the year 1930-31:—

"For the past six years we have been actively at work producing a new Christian literature in Persian. Printing machines have hummed merrily in five different countries, turning out a superabundance of books and tracts the like of which Persia has never seen before—*more than a hundred new publications in all*. As production mounted up, the chairman has had a great fear that Persia could not absorb all the new literature, that millions of pages would be thrown out of work while the warehouses of the committee were bursting with necessities of every description for the souls of Persia's people. But this fear has proved groundless, and the outstanding feature of this report of the Committee is the great advance in the circulation of its publications over every previous year. The year 1930-31 has been the banner year in sales; several editions have been sold out and reprinted; the influence of our literature has penetrated to points of distribution untouched previously; and interest among both Christians and non-Christians has never been so great. The universal depression and non-employment have not touched the work of Christian literature in Persia.

"Since distribution has been thus outstanding, it is fitting that it should have the precedence in this report. One may get a bird's-eye-view of the annual growth in circulation and the fine increase of the past year from the following brief tables:

NUMBER OF BOOKS AND TRACTS SOLD

1925-26	1926-27	1927-28	1928-29	1929-30	1930-31
2,500	13,200	21,700	33,400	47,550	83,913

PAGES SOLD

156,000	856,700	568,100	835,421	1,095,961	1,356,346
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VALUE OF BOOK AND PICTURE SALES

1928-29	1929-30	1930-31
Tomans 1540	Ts. 1558	Ts. 1921

"Circulation is constantly reaching new places." "The steady bulk of literature goes on through the missions and churches..... It is their growing enthusiasm for literature in evangelistic and church work which is responsible for the millions of pages of Christian truth at work in Persia today.

"The chairman has no less than forty correspondents whom he keeps informed as to all new publications and all matters of special interest in the field of literature. During the last year he sent them twelve full-page bulletins conveying this information, with samples of new publications, and back has come a constant stream of orders, some of them filling large boxes when shipped. These orders have filtered out through churches and individual missionaries into communities and homes in at least twenty different centers of importance in Persia and to some extent into Iraq, Arabia and Afghanistan as well.

"The ideal of setting a standard in typography, accuracy and bookmaking in general for all Persian literature is still being upheld. It is some satisfaction, therefore, to have the new church history universally praised in this respect. One missionary writes that he has never seen such a fine book (doubtless he means in Persian!). A none-too-friendly Persian editor, reviewing the book in his magazine, speaks of its beautiful appearance and illustrations. But perhaps the sweetest praise comes from an outright enemy, the mollah who wrote the very hostile "answer" to our book, "The Perfect Law." He writes: "This book, like the other books of the people of the Cross, attracts simple-minded children and inexperienced and uninformed young people by its beautiful print, good paper, agreeable style and forceful language." This may be a "left-handed compliment," but it makes our Committee more determined than ever to continue to produce books which are attractive, both in their content of Christian truth and in their workmanship—"the like of which Persia has never before seen."

"In spite of depressed financial conditions in Persia and elsewhere, there has been no difficulty in financing the work of the Committee during the past year. There is no danger of a "Wall Street crash" in our work for two reasons: there is nothing speculative about the market value of our stock.

"All literature distribution in Persia is in the hands of the Intermission Literature Committee which is fully representative of the two main missions in Persia and in close touch with the few missionaries of other societies who are at work. The Committee has a very small budget, but this is sufficient to care for office expenses, the salaries of two Persian assistants and other incidentals.

"The Intermission Committee sells all its publications, except a few copies of each given as samples. The basic selling price is the cost of the book or tract, but, in a few cases, rather expensive books which have been fully paid for by some grant are priced at less than cost in order to get them into circulation in the Persian Church and the community generally. All receipts from sales are kept in a special fund which, after the deduction of the minor expenses of the

literature depot, is kept as a reserve to care for reprints, purchases of suitable books not published by the Committee, and once in a while for a new project.

"The Committee has advocated the free distribution of the cheaper tracts when this is done judiciously, feeling that in this way a much larger amount of knowledge about Christianity can be spread abroad than if evangelists insist on the payment of a few pennies for everything he distributes. In this way, Persians have read thousands of introductory tracts in the past few years who would otherwise have been entirely ignorant of Christianity, and the Committee does not feel that this policy has produced "literary paupers," but rather that the demand for its literature has been tremendously increased.

"In order further to stimulate circulation, the Committee has arranged for the various Stations of the Presbyterian Mission at work in the north of Persia to have special funds for free distribution. The C.M.S. Mission in the south is also about to put the same plan into effect. The plan provides for a small sum of evangelistic funds to be allocated to each station and reserved for evangelistic literature. A responsible missionary is placed in charge of this fund. He uses it to buy suitable literature from the central depot of the Committee and, upon request, passes this literature on to the various members of the station, who in turn see to it that it reaches non-Christian Persians through the schools, hospitals or direct evangelistic work. Any sales of this literature are of course credited to the special fund, and at the end of the fiscal year any balance in the fund reverts to the general literature fund of the Mission, so is not diverted to other things. These amounts have ranged from the equivalent of \$5 (U.S.) in a small station to the equivalent of \$150 (U.S.) in the largest, and to date every station has used all its literature fund each year.

"Unquestionably this plan has resulted in many missionaries using literature who would not otherwise have done so, and the care with which the fund has been expended has resulted in the giving of tracts to thousands of non-Christians who would never have bought them, and has in a great many cases made permanent "customers" of the Committee's publications. The Intermission Committee is quite satisfied that this plan of subsidy is far better than for the mission to subsidize the publication of books and tracts, for it stimulates distribution remarkably, and undoubtedly distribution is the weakest point of the whole Christian literature program."

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Christian Literature in West China

T. E. PLEWMAN.

THAT the printed page was a vital and indispensable adjunct of the Gospel message was the confirmed opinion of Rev. Virgil Hart, D.D., the founder of the West China Mission of the United Church of Canada. In 1897, acting on that conviction, he brought out a small press from Canada and started publishing in a small way at Kiating, Szechwan. In those days, when steam

navigation on the Upper Yangtse was unthought of, the bulk of the work was done on native paper, and Kiating was convenient to Kiakiang, where much of the bamboo pulp paper was produced. It was soon evident, however, that the publishing house should be in closer contact with the various mission headquarters that it hoped to serve and co-operate with, and as they were mainly centred in Chengtu, the Canadian Press was moved to that city in 1905. It then entered upon a period of great prosperity and usefulness, and for the next twenty years turned out a vast amount of Christian literature for the West China Religious Tract Society, the American Bible Society and all the missionary bodies operating in Szechwan, Yunnan, and Kweichow.

With the improvement in communications, foreign news and other papers were increasingly used, so that in the ten years from 1915 to 1925 but little native paper was consumed. About the latter year, however, the military extended their exactions to freight consigned to the missionaries, and customs transit passes of the Central Government were ignored. Moreover, the Communist, anti-Christian and anti-foreign movements indicated troubles ahead for an industrial undertaking such as a mission press. Newspaper consigned to our press not only paid the regular customs duty at the coast, but also military levies at Wanh sien, Chungking, Kiangtsin, Luchow, Lanchi, Suifu, Kiating, Wang Du Ri, Kiangkeo, Hwanglongchi, Chonghochang and Chengtu. One small shipment of paper that cost \$1,300 at Shanghai figured out at \$3,900 by the time it reached Chengtu, an additional cost of 200%. It is hardly to be wondered at that we reverted to native paper for as much of the work as possible, and our foreign purchases are now reduced to a minimum.

During the evacuation period in 1927 our Press still carried on, but on a reduced scale. In 1929 a strike occurred that threatened the existence of the Press for a few months and caused many to doubt the wisdom of continuing an industrial undertaking which might prove to be a vulnerable spot for our Mission and one that anti-Christians and Communists might take advantage of. But the Press emerged from this situation, a friendly atmosphere has prevailed for several years, and the main difficulty ahead is the continuance of the illegal and exorbitant military taxes on paper from abroad. This has forced us to give up our Bible Society work, as that can now be done much cheaper at the coast and sent in by bookpost free of these military levies.

There has also been a gradual change in the nature of our work. Originally mostly West China Tract Society issues, that organization has gradually given up publishing work in Szechwan and has lately confined itself mainly to distributing the publications of the Hankow Tract Society, with the result that we have gradually developed our own Literature Department to meet West China needs. Three United Church workers are giving part or full time to preparing new issues along the line of Religious Education, Graded Sunday School Lessons, limited vocabulary books for illiterates, Public Health, Rural Evangelism, etc. These are what we have been stressing the last

two or three years. Dr. Crawford is pushing Public Health campaigns very energetically and we doubt if there is any mission field in the world where tracts covering such subjects can be obtained more cheaply or more comprehensively than in West China.

In view of the fact that there are more missionaries engaged in literature work than ever before in West China (three in translation, three in publishing), we hope that the idea still current in some quarters that our publishing work has shut down will soon be dispelled. We hope and trust that the authority of the Central Government will soon extend to Szechwan and the military exactions, now our chief hindrance, brought to an end. Until that day the future of publishing in West China will naturally be uncertain, nevertheless our workers are alert and anxious to have a full share in the wonderful opportunity in China to-day for Christian social reconstruction which we believe to be the only adequate antidote to the impending wave of Communism now threatening to engulf the land. Let us have faith and courage that righteousness shall yet possess the ancient Land of Sinim.

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An Experimental Literature Exhibit

LUM K. CHU

AS one of the methods of following up the impressions made by Dr. E. Stanley Jones in the evangelistic meetings which he held in Canton during the second week in December, last, when 758 Christians re-dedicated themselves to the Cause of Christ and 307 non-Christians took the forward step of surrendering themselves to Christ, an exhibit on religious art and the printed page was conducted during the last ten days of the same month. It was held in the lobby and directors' room of the Canton Young Men's Christian Association under the direction of a union committee representing the Christian forces of the city. So successful did the experiment prove that many are convinced that it should become an annual feature of a united Christian program during the Christmas season.

The exhibit had a clearly-defined three-fold purpose: (1) to promote a general interest in religious education in Canton; (2) to broaden the views of those engaged in religious work regarding the meaning and content of religious education and to familiarize them with a wide range of available material; (3) to help non-Christians realize some of the contributions which Christianity has made to the world in the realm of art and literature.

The five main features of the exhibit are outlined below:

1. *Religious art.* Pictures of Jesus by world famous artists were exhibited and were arranged in chronological order from the annunciation to the cross. Other pictures showed the work of the disciples and others some of the famous religious edifices of the world.

2. *Bibles.* This part of the exhibit contained samples of 31 Chinese versions, including practically all widely current dialects; also translations into 41 other Asiatic and European languages; making, thus, a total of 72 translations of the Bible on exhibit.

3. *Sunday School Materials.* These were gathered from various sources and were arranged with a view to stimulating interest in Sunday School work in the local churches.

4. *Evangelistic Material.* Posters, tracts, charts and scrolls put out by different organizations all over the country make up this section of the exhibit. They proved of real help in supplying new ideas to those engaged in evangelistic work.

5. *Sales Stand of Religious Books.* Books from the Christian Literature Society, the Baptist Publication society, the Association Press and a number of other publishing houses were placed on special sale, as low as fifty per cent discount being given on some of the books. The aim of this feature of the exhibit was to enable Christians and non-Christians to come into personal possession of religious books good for spiritual food.

The general feeling of those engaged in the work of this exhibit was that it offered unique opportunities in our service for Christ. We came to realize that there is a great power when Christian forces of a city will work together as a unit with one idea and one purpose.



Some Literature Needs

JOHN W. NICHOLS

1. *Theology:* The Shen Kung Hui has no books that I should call really adequate. The Rev. Lin Pu Chi has almost ready a book of some two hundred pages on the Creeds, which will help. The Church Literature Committee will publish this. Trinity-College, Ningpo, publishes a book on the Creed—a translation of Pearson done by B. P. Hoars, many years ago. Trinity College also publishes an "explanation of the Thirty-Nine Articles." And it perhaps should be remembered that for Shen Kung Hui people the Prayer Book is in a very real sense a constant "Manual of Theology."

I think it is a fact that all the "reformed" churches are in a difficult period in regard to theology. A generation ago, translation was quite satisfactory; all Chinese Christian students asked for was "what is the Christian teaching?" Questions were hardly asked. Today that does not suffice. Chinese Christian students want "reasons," that is, theology in the real sense of reasoned statement. This of course is much more difficult for both foreigner and Chinese to do. One must think, and think in Chinese, and one must also have some grasp of modern thought currents, and specially of philosophy.

I should say that nothing is needed more today than solid work and works in *Christian philosophy*, as preliminary to theology. Theology, without grounding in a well thought out "world view" is bound to be weak. The Roman Catholic brethren pay attention to this. This philosophy may be impossible to us, but they have one and their students are grounded in it. The fields of "nature" and of "grace" do not conflict in their thinking. Protestant theology walks badly today because it is lame in one leg. We suffer from the confusion of modern "philosophies" on which we know something of all, but have no mastery or solid conviction of any. Two years of straight philosophy ought to be part of the course of every school of theology.

2. *Tracts*: The Shen Kung Hui has nothing adequate. A few good tracts on rather special subjects make up our total; a dozen hospital tracts illustrated (106) are very good in their line.

3. *Bible helps*: Here we are stronger as our Catalogue will show.

4. *Magazines*: We have the "Chinese Churchman" only, very much needing improvement.

5. *Native Christian Literature*: Considering the relatively thorough training of our Shen Kung Hui ministry, we make a very poor showing. Without attempting to say whose fault it is, it is a fact that our English trained clergy as a body give themselves almost entirely to the "active" life; few have continued to study, and few make any use of the written page as an agency of the Gospel.

6. *Biographies*: We have only "Saints and Heroes" translated by Y. Y. Tsu. This is, however, a good book.

7. *Literature needed*: In addition to Christian philosophy, of which I have spoken above, I would suggest that there is a need for devotional literature: not sentimental matter, but solid food meditation and prayer, with instruction in the methods of devotion. And lastly, I would add, that *much more* illustrating is needed in Christian literature. There is a big place for an *illustrated* Christian paper, or supplement to our existing organs.

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Recent Best Sellers in Christian Literature in China

(A Digest of Replies to a Questionnaire)

THE best sellers of a given year have repeatedly been the writings of some western Christian leader, who at the time has been on a visit to China. Books by Canon Streeter, Sherwood Eddy and Rufus Jones, not to mention those of other evangelists and lecturers, have thus from time to time come into wide circulation. The year 1932 has supplied another even more striking example of the sudden popularity of an author previously little known to the Chinese churches. The visit to China

during the latter half of last year of Dr. E. Stanley Jones, missionary in India, resulted in large sales for Chinese translations of several of his best known English books. The Association Press reports having sold 5,525 copies of his "Christ of the Mount" (山上的基督) in six months' time. The Christian Literature Society has done fully as well in distributing his "Christ of the Indian Road" (實行的基督教), "Christ of Every Road" (五旬節與靈化) and "Christ of the Round Table" (公開的基督). These books have not, however, sold themselves; their sale has been earnestly pushed by the National Christian Council and by the various local committees in charge of arrangements for the meetings which Dr. Jones conducted. At the same time, the fact that the response to a systematic effort in sales-promotion has been better than was anticipated gives ground for hope that further well-planned campaigns in behalf of the distribution of literature may likewise bring encouraging results.

Through the activities of the Church of Christ's Committee on Christianizing the Home, three recent publications dealing with child training are listed by the Christian Literature Society among their most popular books: Mrs. Dorothy Dickinson Barbour's "Principles of Child Training" (兒童管理法一二冊) in two volumes, her "Christian Home Education" (基督化的家庭教育), and volumes I, II, III and V of a series under the editorship of Miss Mabel R. Nowlin and Miss Alice Gregg entitled "Character Building Series" (人格課程一二三五冊).

Large sales are reported by the Association Press for their literature for the illiterate, particularly the four volumes edited by Y. C. James Yen and Daniel C. Fu, known as "Foundation Character Books" (平民千字課). The manuals edited by Daniel C. Fu for use by those who have completed their study of these four volumes are also selling well, viz.: "Commoner's Arithmetic" (平民算法), "Commoner's History" (平民歷史), "Commoner's Geography" (平民地理), "Commoner's Letter-writing" (平民書信), "Commoner's Health" (平民衛生), and "Commoner's Book of Knowledge" (平民常識).

For the newly literate, particularly those who live in rural areas, the Christian Literature Society finds that the following books sell best: "Selected Hymns for Rural Evangelism" (頌主詩歌選集), edited by the Society's staff, Li Iang-shan's "Catechism for Rural Evangelism" (鄉村佈道問答), John T. Flemming's "Lessons in the Life of Jesus Christ" (耶穌要傳), "A Primer for Enquirers" (進道初學), by Wang Kai and Han Ting-lao, C. L. Ogilvie's "New Method Catechism" (新真道問答), and two books by Miss Margaret H. Brown entitled "Stories of Jesus" (神人異蹟) and "Mrs. Wang's Diary" (王夫人的日記).

The most widely sold biographies include three published by the Christian Literature Society: General Chang Chih-chiang's "Story of My Conversion" (證道一助), Miss Caroline Macdonald's record of "The Confessions of Tokichi Ishii" (獄中人), and A. J. Garnier and Z. K. Zia's "Characters of All Times" (世界人物).

In devotional books the Association Press finds a steady demand for the following: writings of Harry Emerson Fosdick, especially his "Manhood of the Master" (完人的模範), addresses delivered in China by Rufus M. Jones and published under the title "Religion and Life" (鍾恩嗣博士講演集), and Arthur Rugh's "Jesus and His Program of Reform" (耶穌與改造的社會之程序). Two other books issued in the English language, with Chinese notes, are also listed as best sellers: "A Shorter Life of Jesus," by William R. Leete, and "Life of Christ in Simple Language," by S. E. Hening.

The figures released by the Bible Societies indicate that the most popular book continues to be the Bible. Over 140,000 Bibles and New Testaments went into Chinese hands last year, and nearly ten million portions. Something like two million of each of the four gospels put in circulation seems to indicate that more people wish to read the story of the Life of Jesus than any other publication. These scriptures have now been published in over 900 different languages and dialects. Several new versions of individual books appeared in China last year and revisions of colloquial dialect versions continue to be made. The Bible is still the Best Seller in China as in all the world.

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Thinking Forward with the Laymen

REVIEW ARTICLE*

THE EDITOR

"*Re-Thinking Missions*," the fruit of the Laymen's independent inquiry into missions, apparently strikes many as being full of the unexpected! This may explain why, up to date, criticism rather than commendation has been prominent in its reception. The danger in this is that the missionary forces may give the impression of being more eager to justify themselves than to improve their service. But the frank criticisms of missions by the laymen, together with the recommendations for their improvement, call for a positive rather than a negative response of this nature. The criticisms involved cannot be invalidated by a retort barrage of criticisms! The only result of that would be to hide the significance of this call to rethink missions in the smoke of conflicting criticisms.

The Laymen's Movement of 1906† sought to bolster up the work of the boards as then carried on. This spontaneous movement of Christian laity aims at reconstructing the work of the boards in so far as such reconstruction is not already in evidence. The Laymen want *their* missions lifted onto a higher level of efficiency in meeting conditions not clamant for attention in 1906.

* "Re-Thinking Missions," Harpers and Brothers, New York.

† This organization is still in existence. An attempt was made to revive it last year. Its main aim was to secure greater support for missions.

If "*Re-Thinking Missions*" does not eventuate in a joint advance movement in missions it may bring about a cleavage between a section of Christian Laymen and the boards representing them which will add to the stupendous difficulties now confronting missions everywhere. On every hand one hears much talk about new conditions which missionaries *must* meet. Laymen have now declared how, in their judgement, these conditions should be met. For the first time Christian Laymen have outlined a policy for missions! Just what the effects will be cannot be foretold. But that they will be real and far-reaching is self-evident. Already a revival of general interest has made itself felt as a result of widespread publicity. Other effects will follow. A few of these together with the high lights of this lay vision of missions of the future are given herewith.

Just why "*Re-Thinking Missions*" should strike so many as highly charged with unexpectedness is not very clear. Few of its criticisms and suggested reconstructions are new. The appeal made therein has come out of the heart and mind of the supporters of missions. Most of the recommendations for improvement, however, are based on ideals and efforts already existent on "mission" fields. The Laymen have thus uncovered a movement to meet modern conditions already under way! This movement is quite inadequate, it is true, to the task of making missions fit into the sweeping changes that have taken place in their environment. Nevertheless it is the somewhat disjointed features of a movement already under way that the Laymen have welded into a coherent program. The newness of this program consists mainly in the way it thus articulates ideals and efforts already operative. Such an articulation of the disjointed elements of this modern movement to reconstruct missions was badly needed. Now it has taken place it should accelerate the momentum of the movement.

The newer ideals and efforts thus welded into a program are, it should be remembered, born of the experience of *mission workers* during the last hundred years. These have developed very slowly. But the Laymen did not originate them. They have become their spokesmen. This movement will go on! That is the first significance of "*Re-Thinking Missions*." Other recent reports have said some of the things outlined therein somewhat more thoroughly. In so far as that is so the Laymen, the backbone of missions, have now said that such recommendation *must* be definitely embodied in board programs. Viewed from that angle the Laymen's Report means that the rank and file of those who furnish the sinews of missions have begun to put themselves on the side of the advanced programs already proposed. This accelerated movement to modernise missions may not go forward as rapidly as many might wish but it cannot be stopped!

"*Re-Thinking Missions*" is a challenge to boards as well as to missionaries and laity. It is the voice of a new leadership! For over a hundred years the boards have held, unchallenged, the

leadership of the Christian world adventure. During that period Christian effort has expanded into most of the inhabited areas of the earth. That is a great achievement! But the time has come when the much more difficult fastnesses of human welfare and relationships must be invaded and influenced by Christian values to a degree far greater than is as yet apparent anywhere. Missionary organizations have been moving towards these fastnesses. Now this new leadership, from within the ranks of those they have hitherto led, challenges the boards to conquer these same fastnesses! Will this new leadership be merged with the old resulting thereby in a stronger joint advance or will the new leadership have, in general, to carry out its own program? To this question no wise answer can be given yet. The new program will, however, gradually win its way. If the old leaders do not head it up others will! For the movement openly articulated by the Laymen is the Christian challenge to the modern world!

That out of experience on "mission" fields such new ideals and leadership have arisen is proof that in spite of accumulative hindrances and adverse conditions thereon, and falling support of missions at the home base, there has been progress in realigning mission effort to fit it into the baffling needs of the modern world. This new leadership is part of a resurgence of spiritual daring in a period when Christian adventurousness has ebbed. In the end this new movement and its leadership will augment the significance of missions as an agency of goodwill in terms of religious values.

What, then, are the high lights of this newly articulated movement and what the outstanding aims of its leadership? The significance of these is not lessened by the fact that as yet they are the aspirations of a minority movement. Every social or religious advance heads up in a minority. Not every minority is right or successful, fortunately! But the high lights and aims of this minority make, at one and the same time, an appeal to Christians everywhere, supporters of as well as workers in missions, and an answering challenge to the critics of religions in general and missions in particular. They are not simple or as easily worked as the older mission aims and motives. To strive for the regeneration of the social order as well as that of the individual, as "*Re-Thinking Missions*" calls on us to do, is not as easily understood and encompassed a task as seeking to regenerate the individual mainly or alone. But similar seemingly "impossible" tasks have often stimulated Christians to enlarged effort in the past. So in the present this scheme of enlarged daring should release those latent spiritual energies which are set free only when tasks big enough to utilize them appear! These high lights and aims are, in reality, enlarged ideals for missions!

We note, first, that the Laymen put missions of the future in terms of *socialized religion*. Sectarianism, often deplored but still influential, should be actually discarded. Ecclesiastical organization, as an objective of missionary effort, should be laid aside.

Service as an expression of the Christian spirit should take the place of the first; in place of the second should emerge a *cooperative Christian fellowship*. How many of the Gordian knots of ecclesiastical organization on "mission" fields would never have been tied if this latter had been the aim of the last hundred years! And if seriously accepted now it will mean the end of that rugged individualism which has marked the spread of Protestantism and which has now become a hindrance to spiritual achievement instead of the *open sesame* thereto it was once acclaimed as being. These changes are needed to clear the way for the socialization of religion. Two, selected from other possible reasons, make socialized religion an imperative necessity in the meeting of modern conditions.

There is, in the first place, a gap between ethics as practised within the Christian circle and those followed by Christians generally in social relationships. This is true of "Christian" lands as well as of "mission" fields. It is, however, perhaps more apparent in the latter: at least one hears of it more frequently there. Chinese Christians are, for instance, often debited with a weak ethical consciousness. This refers to their tendency to act one way within church circles and another outside of them. It is the result of the failure of the ethics of their ecclesiastical relationships to penetrate into their social environment. Yet relatively little has been done to fill up this gap.

A pertinent illustration will make this situation plain. The pastor of a church in a rural community secured some improved seed. This he planted with success. Some time later some farmers from that community visited the missionary who had given out the seed with the request that they also be given some. In answer to the query as to why they did not get it from the pastor aforesaid they replied, with some hesitation, that he would not let them have it. He had, in fact, sold the products of the improved seed and kept the benefit for himself. This was not, of course, what the distributors of the seed intended. It was made possible because of the gap between his ethics as a pastor and as a member of his community. The socialization of religion, along the lines proposed by the Laymen and others, aims at filling up this gap. It should make religion work within life situations and not mainly or only within the circle of church relationships. It should create a cooperative Christian fellowship in place of what has all too often been a closed church circle of privileges. The times demand religion that thus gears in with the search for a better social order though no one as yet can definitely and finally outline all the elements of that new order.

We live in a world that has achieved, to an unprecedented degree, the mastery of natural forces. That this mastery of natural forces is accompanied by a weak control of human destiny is painfully evident. Yet the world that has leashed the forces of nature in the service of men expects that religion will also manifest clearly its dynamic in achieving an all-round human welfare. Men

want religion to share in controlling human destiny in its terrestrial as well as its universal relationships. They test the efficacy of the latter, indeed, by the former. Religion must become a world power! This does not mean that religious forces are expected by themselves to unravel all the snarls of the social order. It does mean, however, that they must become effective participants in the struggle to do so.

The Laymen's philosophy and program for missions is one of released dynamic! It presents missions in terms of applied power rather than in terms of involved disquisitions and divergent ecclesiastical politics. This philosophy socializes religion by aiming to apply its power to all actual human needs. At all points where men struggle to live, religion should be a factor on the side of victory in the struggle. Thus religion would cease to be a way of escape from the difficulties of living and become a way of conquest over them. Only by making evident the power of religion to remake all of life will the gap between ethics within and without church circles be filled up, thus turning it into a highway for the carrying of religious dynamic into life. Only thus can it be proved, too, that a live Christian faith is the most potent factor in bringing forth that juster, cleaner and richer life for which men everywhere clamor!

The directing principle of future mission work is to be cooperation. In this regard much progress has been made in the part. But the process must be forward. All special interests, denominational, ecclesiastical, or institutional must give place to *cooperative striving* for human good. That is the second high light and aim of "*Re-Thinking Missions*." In every community there are ideals and persons which aim, albeit somewhat uncertainly at times, at the better aspects of life. In seeking to displace the evils of such communities with good, missionaries should cooperate with all such community forces working towards right living. Non-Christian religions, too, contain high ideals of human value and spiritual striving. To cooperate with these, as is also called for by the Laymen, does not mean to countenance the evils in these other systems any more than non-Christians who may cooperate in turn are expected to accept the weaknesses of the far-flung Christian system. Such cooperation does, however, envisage a mass movement of all worthwhile ideals against the evils of communities wherein differing religions meet. To socialize their religion effectively all religions must needs go much farther than they have yet gone.

There was a time when missionaries were expected to fight and try to supplant all other systems of thought than their own. But now all orthodoxies as such have lost their persuasiveness. For religionists to go on fighting each other will not bring back the lost persuasiveness of religion. The modern world is more concerned with realizing the dynamic of religion than with mastering explanations thereof. Such cooperation between the adherents

of different religions does not necessarily end in a syncretic religion, though it has been admitted that a few phrases in the Laymen's Report "squint in that direction." Other and more numerous phrases show clearly that such syncretism was not in the mind of its framers. It does mean, however, a linking up of community forces in terms of the highest ideals known to them for the common good of the community. This should result in a more vital manifestation of goodwill which in the end should strengthen all religion and particularly that religion which manifests the greatest degree thereof. *Cooperative striving* for human good, social, economic and spiritual, is another keynote of missions in the future as outlined by the Laymen.

All the above leads up to the third high light or aim—*explorative pioneering*. During the period of geographical expansion, now ending, missionaries were sent, and went, primarily to plant their own ideas in other lands than their own. They were transplanters! Perhaps that was all they could then be. Ready-made solutions to problems understood superficially only were part of their baggage. The schools, hospitals and churches they started were duplicates of those they left behind them. Little attempt was made to discover the solutions and institutions adapted to the real needs of the communities they entered. Nevertheless they achieved much good. The unfamiliarity of these transplanted institutions served to arouse dormant minds. The time came, however, when these awakened minds began to question the value of these transplanted enterprises. Gradually the real as over against the assumed needs of communities forced themselves into the focus of attention. It then became evident that ready-made solutions created more problems than they solved. Those affected thereby began to seek for solutions which might wed with their needs. In this situation developed the movement the Laymen have now articulated. It has now become evident that a new type of pioneer missionary must make up the advance guard of missions. In place of the missionaries who pioneered in opening up places in which to work are needed many more of those who can pioneer in searching for solutions to better understood problems.

The next period of missions will, therefore, be marked by exploration and research into living needs and experimentations with solutions therefor. It will be socially and religiously explorative rather than geographically and denominationally expansive. Communities will be explored to discover and understand their vital needs. For them will be sought solutions that can grow in the same soil as the needs. Religions, likewise, will be more assiduously explored in order that the "forces that make for righteousness" within them may be better understood and more widely utilized. And this because, among other reasons, it is necessary to build on existing good if larger good is to grow thereon. In short there will be intensive searching for those ways of rebuilding social and

spiritual life suited to the peoples and conditions affected thereby. This is *explorative pioneering*. It means conquest of human welfare. Missionaries will thus become discoverers rather than transmitters! By thus seeking to discover how to build up good communities everywhere, they can answer the criticism that their own communities are not yet Christian.

It is, of course, evident that the majority of missionaries have not been trained for a program built along these lines. This is the psychological explanation of the Laymen's somewhat exaggerated criticism of them. The average of their capacity is, as a matter of fact, probably higher than that of the ministry in the lands from which they come. Some of those already on the field could be retrained. Some, however, could not change and many would not desire to. Undoubtedly, therefore, such a program calls for a much increased proportion of the new type of missionary than now found on "mission" fields. Missionaries should welcome the fact that changing conditions make larger demands upon them. Missions of the passing era have been a large factor in creating the changed conditions which now demand this new type of missionary. Under old conditions missionaries offered relatively finished models. Now they have to find new models. In a sense missions have to begin all over again. Nothing already finished fits!

This call to *explorative pioneering* challenges all missionaries who can readjust themselves and all those contemplating service abroad! It makes the writer wish he were a quarter of a century younger that he might begin anew under these stimulating condition. Cooperative discovery in meeting human needs offers a bigger field for life service than being mainly or only a transmitter of the past. It calls for making history as well as passing it on!

For the Christians of the West this program means continuance in sharing all they have of men, means and experience. If missionaries are to become explorers as outlined above there must be enough of them to stay long enough in their fields of ambassadorship to become *steeped* in the values and problems of their communities. Short-term service will suffice when it is a question of transmitting a part of western experience. But only life-time service will fit one to share in exploration into the ideals, needs and life of a community. As long, too, as a relatively rich church cooperates with a relatively poor one the wealth of the former will have to be a part of what it shares. Present discussion of self-support, for instance, is too conventional. It deals only with the problem of getting churches to do without mission money. They should, of course, help themselves all they can and be financially independent as soon as possible. But even when every church on "mission" fields gets along without any money other than its own, western wealth will still have to flow to the assistance of Christian work in economically weaker lands. We need, therefore, more discussion

of how the material possessions of rich brethren can be so used in promoting goodwill as to build up the spiritual life of those affected thereby. This is one of the problems the Laymen leave to others to solve.

Socialized religion, cooperative striving and explorative pioneering—these are the enlarged ideals for future missions. For bringing them so clearly into the forefront of Christian thinking we are grateful to the Laymen. Let us think and plan forward with them!

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A Close-Up of "Re-Thinking Missions."

WYNN C. FAIRFIELD

MOVING picture theatres find that it pays from time to time to present certain stars to their audiences "in person." The presentation of this report by the Appraisal Commission "in person" at four sessions in the Hotel Roosevelt, November, 18-19, 1932, was of such great value that I wish every reader of the report could have been there. It clothed cold type with life and made clear the warm personal interest and conscientious effort which these people, most of whom had grown up in missionary-minded homes, had put into the study and into the conclusions which they presented in the report. This is so important that before commenting on the report itself, I want to try to convey some of the ideas which came out and which inevitably affect one's reaction to the report.

The spirit of the appraisers was phrased by the Chairman in his statement that the whole Commission united in the love of Christ and in the passionate desire that His spirit may be known and spread throughout the world of suffering, broken, sinful men. He pointed out that the Commission presented the report for the consideration of the churches and the missionary enterprise, not as a whole to be accepted or rejected, but for consideration, saying "Take it for what you can use of it." He also regretted that the report had not made adequate recognition of the extent to which the proposals of the report had been already the proposals of missions and boards and also of the extent to which their realization had already been begun on the field. He stated that there is not a thing in the report which is not already in the germ somewhere. Pointing out that religious work because of its very sacredness suffers because people refrain from using their critical faculties as they do in other fields, he confessed that the criticisms were uttered "with groanings of spirit as a part of our duty" and as a part of the church's self-criticism from within. Another appraiser spoke of the mandate laid upon them to be "perfectly honest and absolutely fearless," and mentioned the frequent group-criticisms and re-writing that had preceded the report, even to the point of using 200,000 sheets of typewriter paper! He called attention to the fact that the report is full of suggestions, but not of details.

Other speakers made it clear that while the limitations of the work abroad are very largely paralleled in American church life, the Commission felt that the Far Eastern Churches were *too far* behind the churches at home. It was suggested that if after one hundred years, the churches abroad are not spontaneously propagating themselves, what we are giving is less than Christianity. It was said that what the report was trying to do was "to encourage the churches in America to encourage the mission boards to encourage the missions to encourage the national churches to set free the Master's spirit to do what it will to the people of the Orient."

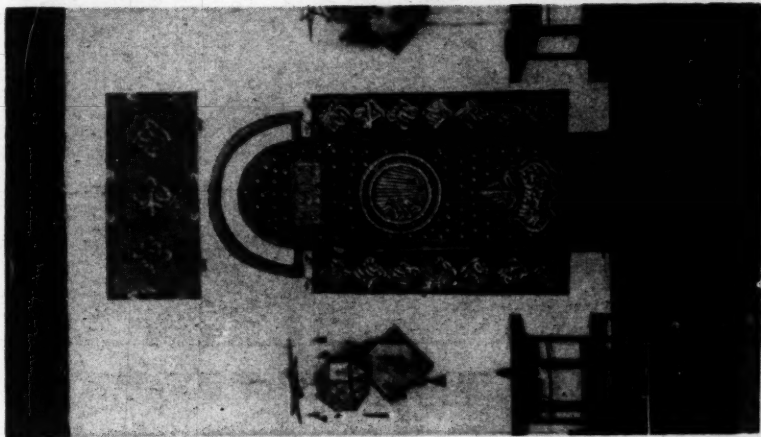
On the question of personnel, where many phrases strike the informed reader as being unduly harsh, it was pointed out that nowhere does the report blame the missionaries as indifferent or lacking in devotion or consciously falling short of the goal. The Commission felt that the task of the missionary was far more difficult than that of the pastor in America and that consequently it was harder to find enough men and women who combined, with capacity to love and to enter into the thoughts and feelings of a foreign people, such other personal and professional qualifications as to make it possible to "adjust the cultural level of the mission to the fact of world sophistication" and in other ways adequately to meet the demands of the work. There was a strong plea for the release of the missionaries for their own largest service, freed from the demands for statistically calculable results, and from the demands of work so expanded that the actual Christian quality of the results was negligible. One commissioner stated: "For every one we hurt, we are setting free two who want to do it this way."

Naturally, the proposal of the Commission for unified administration at the home base and on the field brought floods of questions. In reply, the Commission pointed out that they had recommended such a unification as being in their judgment indispensable, but that the particular plan suggested was purely tentative and that the important thing was their insistence on "a new conception of the administrative conduct of missions, designed to replace the present incongruous systems by a central body, through a series of orderly steps covering a period of years, so planned as to cause a minimum of dislocation in the continuing enterprise. . . . If a hearty acceptance of the general principle and a determination to do what is needful, without counting the cost of personal and denominational advantage, can be attained, the task of perfecting a plan may be undertaken with assurance; it will take time for complete accomplishment, but it can be done."

One of the most effective illustrations used in the two days came from Mrs. Sibley: "If leaven is ever to leaven the lump, it must identify itself with the lump. We in American households have found that tinfoil and a label are useful in transporting and selling yeast, but when you get it to the flour, you have to unwrap it and mix it into the lump until you can't find it." She pled that



Tibetan Food Stall.



*Altar, Mohammedan Mosque,
Songpan, Sze.*



*Typical Hsifan, Northwestern
Szechwan.*

Photos, T. Torrance.

VIEWS OF WEST CHINA



VIEWS OF WEST CHINA

TOP: *Ch'uan Miao Christian Family. Photos, Rev. T. Torrance*

MIDDLE: *Five Chiang, Two Chinese, Baptized by Rev. T. Torrance who stands at the back.*

BOTTOM: *Prayer Wheel Operated by Spring; North West of Lanchow, Kansu. Photo, O. J. Todd.*

we all might follow the suggestion of one of her children's teachers, who said he was trying to teach the children not that things are made of parts, but that the thing is *the whole* and can be divided into parts. *Our work is one* and the divisions are merely matters of convenience.

With this background as introduction, a summary of the report may be in order. Only such a detailed study of the full report can do justice to either its strength or its weakness.

The Commission was sent out to answer two questions:

1. *Should foreign missions be continued?*
2. *If so, is the present form of that work so effective as to warrant continued support?*

To the first question, the Commission answers "Yes." The report says: "To any man or church, possessed of religious certainty, the mission is some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself." In another place, it says: "That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question. . . . One finds here and there concrete obligations . . . beginnings of good work which it would be a pity not to continue and develop. There is much mission work which excites no such feeling. But of the rest, arousing in the observer a perpetual wish for more funds so that it might be done better, there is enough to bankrupt Christendom."

Immediately following these words, the Commission summarizes its answer to the second question: "There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions *as a whole in their present form and on their present basis*. The Commission makes no such appeal. In our judgment, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the effecting of such change should be the condition for every further enlargement of the enterprise."

What are these points of change? The Commission was appalled at the effects of the denominational sectarianism of the American Churches upon their foreign missionary work. They found effective cooperation in many fields hindered by the unwillingness of denominations and mission boards in America to work as one. Their main conclusion is a plea for greater, really effective combination in America that will make possible Christian efficiency abroad. "If a new alignment of forces, rising above denominational and doctrinal barriers, can evoke creative missionary statemanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young men

and women, and bring the whole enterprise to new levels of accomplishment, we are convinced that the churches of America will have a great part in the making of a better and happier world, but not otherwise."

Other significant changes are:

(1) That missions and churches should recognize that "ministry to the secular needs of men in the spirit of Christ is evangelism, in the right sense of the word," and not simply a channel to evangelism; that therefore the philanthropic aspects of mission work should be out-right spiritual gifts in the spirit of Jesus and not be accompanied by any artificial program of evangelism that seems to be trying to secure Christian adherence as a return for the service rendered. "We must work with greater faith in invisible successes, be willing to give largely without any preaching, to cooperate whole-heartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in defining the ways in which we shall be invited to help," says the report;

(2) That missionaries should bear positive witness to what Christ means to us in life, rather than indulge in criticisms of other religions, and regard themselves as co-workers "with the forces within each such other religious system which are making for righteousness";

(3) That definite efforts should be made to make possible Christian fellowship for men and women who are not attracted by any of the churches as at present functioning, and so to complete the "invisible successes" just mentioned;

(4) That in the spirit that only the best is worthy to represent Christ ("the human face of God" as one appraiser characterized Him), there should be an even more rigorous selection of new missionaries to be sent and a careful pruning of workers and work already functioning;

(5) That the difference should be recognized between the temporary function of missionary work; founding centers of religious life, and their permanent function: contributing to the richness of that life and to the continuing needs of the countries in the spirit of Christ. That as rapidly as is wisely possible, therefore, the missions adjust themselves to the permanent function by transferring administrative responsibility for the work to the hands of the Christian nationals.

The report raises many questions, the final solution of which will require months, years and perhaps even centuries. The complexities of effective unified American *control* of processes in which various national churches as well as mission groups from Europe and Australasia are now participating are hardly touched on in the book. In the discussion, it was made plain that the Commission

for this and other reasons long hesitated to urge even unity in America, but in the end felt that the situation is so critical that it must urge a *beginning* of unity in administration even if only two, or three boards in America combine at the start. They would approve of "accelerated evolution" as the process if they were sure it would be greatly accelerated. They distinctly feel that unity and uniformity in church life at home is not a necessary prerequisite for such unity in bringing Christ to the world.

The first four chapters will raise many questions in the minds of many devoted Christians. The Commission agreed upon them because they recognize differences of attitude and experience which are nevertheless Christian. "Our differing views are acknowledged with cheerful candor and good will—their existence is neither surprising nor disturbing. The point of high importance is that we are one in the conviction that we, and all like-minded disciples of Jesus Christ, ought to work together in singleness of purpose, with deepening faith and enlarging vision, to the end that men everywhere shall be drawn together in a full and ennobling experience of God."

In some communions, there may be questioning of the position of the Commission that the primary aim of missions is more inclusive than the establishment of any organization, even the church, that "it ought to be the primary business of an interpreter of the Christian religion in the future to permeate the personal life of the individual and the fabric of human society with creative ideals and energies which will renew and revitalize both the single units and the group...." its attempt to interpret its statement elsewhere that "Thy Kingdom come" "is and has always been the true aim of Christian missions."

Aside from these, there are innumerable questions as to technical issues such as the program for greater self-support, education, literature, medicine, rural life, industrial contacts and women's activities, the fresh discussion of which will be profitable in every field. Matters of such detail and even the larger issues already suggested ought not, however, to obscure the essential challenge of the report to every missionary, every mission, every board and every supporting church so to improve our Christian life and service that men may see our good work and glorify not us but our Father in heaven.

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Appraising the Laymen's Appraisal of Missions

FRANK T. CARTWRIGHT.

THIS article was written less than twenty-four hours after the closing prayer was offered at the Roosevelt Hotel where the Laymen's Foreign Missions Inquiry had invited several hundred guests to hear the Commission of Appraisal. These guests were board members and secretaries representing the seven

cooperating denominations plus others invited from all of the boards of foreign missions on the North American continent. At the request of board secretaries many missionaries were included. Almost all the members of the Commission took part in the long program, either in presenting formal addresses or in answering questions sent up from the floor. These addresses and questions centered in the book, "Re-thinking Missions," the report prepared by the Commission, studied by the laymen at Lake Mohonk, and now submitted to the boards and to the public. In the nearly unanimous judgment of the hundreds present this is one of the most significant books on foreign missions ever published.

The content of the word "significant" is, however, different to different groups among those at the series of meetings. Some believe the book significant for harm, a menace if not an actual and present harmful influence upon the cause of Christianity. Others hail the interpretations as prophetic, the recommendations as being almost a hundred percent right.

"What do you think about it?" is the question raised by the Editor. It is not easy to answer, not in the limits of a brief reply. Perhaps testimony rather than analysis should come first.

"When the heavy volume was put in my hands three weeks ago I read it from cover to cover much as I read a novel, hurriedly and leaping from paragraph to paragraph. My impression was to a disappointing degree antagonistic, disappointing because I had wanted to approve the objective study of my work. Then, in order to *know* the contents of the book instead of having a cursory impression, the book was slowly studied, interlined, questioned. The margins are picturesque with my notes and interrogation marks and exclamation points. This process was finished three days before the formal presentation at the hotel, and I laid down the book with a subdued *Te Deum* in my heart, subdued because my gratitude for the wider outlook was tempered by some reservations and questionings about certain attitudes, certain paragraphs and even chapters.

Then for about eleven hours I sat with the hundreds of missionary-minded folks listening to men and women tell of the processes followed, the facts found, the deductions made and the conclusions reached. Questions by the score were read aloud. They were answered frankly and as fully as time and the clarity of the question would permit. Steadily there grew on me the certainty that these commissioners were marked by two common characteristics. Each one was in my judgment unflinchingly honest and each one was a devoted Christian, interested in Kingdom business. The report hourly gathered fuller meaning, and more of spiritual radiance. It was illuminated by the characters of the individual commissioners.

What then, after all this study, seems to be the significance of the report?

First of all, to me there stands out the fact that a large body of Christian laymen of influence and means was so deeply concerned over the falling income for foreign missions and over reported mistakes and mismanagement in the enterprise that they were willing to invest largely of time and money in an objective study of the boards themselves and of the far outreach of the movement for which the boards exist. No public statement has so far been made of the financial cost, but the year of study by the "Fact Finders" followed by the many months of field work by the fifteen eminent commissioners must have cost a staggering total. Here then are lay Christians who were willing to spend a large sum of money and spend an even more costly total of their own time in appraising the work of foreign missions. *These men have expressed themselves as well satisfied with the report as prepared by their agents and as more interested than ever before in the cause of Christian missions.*

Note, too, that the fifteen appraisers, after intensive study of the voluminous facts gathered by the first group and after personal survey of sample fields in each of the countries under consideration, are likewise unequivocal in favoring the continuance of foreign missionary work. They feel that certain changes in attitudes, methods and organization should be made; but to judge from the report and even more from their public and private utterances *they believe in and will support the work of missions.* This to me is even more significant than their impressions and recommendations as printed, because after months of critical appraisal they are still committed to the movement.

Here perhaps is as good a place as can be found to bring counter criticism concerning the volume. It should be noted that the most widespread and sharp attack I have found is not directed against the report as such but against the releases prepared for newspaper use by publicity men seeking the more sensational points which would be considered news by the editors. These releases were seldom, if ever, printed in full by the daily papers and the headliness were, as a rule, made much more startling than even the isolated paragraphs selected by the editors. I join the critics in unhesitatingly condemning this method. It would be justified as coming from enemies of missions, not from its friends; and, even after hearing the chairman of the Laymen's Inquiry explain the reason for this form of release, I consider the group ill-advised. Such newspaper publicity furnished alibis for those who wish to discontinue giving to foreign missions, brought pain to devoted friends of the cause who will never see the full report, and tended to alienate the friendly attitude of board members and secretaries.

But the misuse of ill-considered newspaper releases does not affect the integrity of the report itself. A group of Christian laymen prepared the releases; a separate group of Christian

experts in various lines of endeavor prepared the report. It should be considered in its own light, not in the lurid reflections from the secular press.

Cursory reading and careful study alike left me disappointed in some phases of the report. Its theology was not satisfying to me. But on hearing the commissioners I discovered that it is not satisfying to all of them! The book is a prayerfully considered and carefully prepared statement *to which every commissioner could honestly sign his name*. In other words it states a minimum, rather than a maximum of the views of the Appraisal Commission. With that understanding I marvel that the theological statements could be even thus far satisfying!

Its chapter concerning the church was very far from meeting my ideals. Here, also, I recognize that the statement is the line along which unanimity could be secured and for that reason the very least that could be set as a standard in a group where, for example, there were represented Quakers and Episcopalians!

Chapter XI, "Missions and The Development of Industry," is the only one where every interlining and marginal comment is critical! It is years, if not decades, behind the section on similar subjects in the Jerusalem Report. It is weak in its analyses, lacks vision in its recommendations. It may not be out of place here to criticize the personnel of the Commission, since the commissioners criticize the personnel of the missions. There is conspicuously lacking among the fifteen any one who by training and experience could be considered a social or industrial expert. It is unwise, therefore, to expect any prophetic statements concerning social problems, industry, or economic betterment.

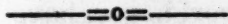
The section in the printed report carrying the sharpest pain is the one dealing with missionary personnel. It is critical, sharply critical. Each of us will have a tendency to resentment. But on Friday night and Saturday we heard members of the commission pay tribute to missionaries. Too, we have heard some of them recognize that the standard of missionary personnel is at least as high as that in similar forms of Christian work in the homeland and we listened to a leader among that group express regret and chagrin over the omission from the printed pages of more specific recognition of splendid missionaries and their work found on the field.

Now, having given expression to my critical comments, let me say that the report, taken as a whole, commands my respect and admiration. There are passages in it of surpassing spiritual strength. Observations are made in meaty, pungent phrases which clarify my own thinking. Among the suggestions and plans are those to which I have, with many colleagues on the field, given attention and effort. There are others, new to me, which by their reasonableness and vision demand my loyal support.

I intend, God helping me, to thrust my prejudices and minor criticisms into the background in order to study and restudy this report, by myself and in groups, as objectively as is possible. It will be necessary to fight my lesser self in order to do this, but the fight will be worth while. For all my missionary friends, and those in administrative positions at the home base I crave this same attitude—or an even higher one.

These men and women of the Appraisal Commission have said their say, not ignorantly or hastily, but after long study against a background of lifelong sympathy with foreign missions. The laymen have received the report, have studied it, and have enthusiastically passed it on to missionaries, board administrators—and the public. . .

There, after all, is the final judge and jury; there, and in the process of time and the will of God. The public, or rather, a select minority of the public, pays the cost of American foreign missions, prays for the movement, follows it with interest. If we, on the field, and in the meetings of the boards of foreign missions, clear-mindedly study this report and are guided by those sections which are found both wise and feasible, our case is in good hands. We can confidently allow it to rest right there.



Shanghai's Mayor Receives the Bible

CARLETON LACY.

THE Japanese attack upon Shanghai in January, 1932, made of Mayor Wu Te-chen a famous man. He had assumed office only a few days before the ultimatum was delivered and had to accept the responsibility for replying to those impossible demands and for guiding the Municipality of Greater Shanghai through the extremely grave crisis which followed. Unlike many men in public life who carry through a grave ordeal he has continued in office since the critical events were passed. During his year of service as Mayor of Greater Shanghai he has won the respect and admiration of the whole world, and those who have learned to know him personally now understand why he has occupied more than half a page of "China's Who's Who."

Mayor Wu was educated in a Christian School, now known as William Nast Academy, a Methodist institution in Kiukiang. While there he had as school-mates several friends who have since risen to prominence, among them Dr. R. Y. Lo, the editor of Methodist Church publications and now a member of the National Legislative Yuan. Dr. Herman Liu, the present of the University of Shanghai, is also a graduate of this institution. Mayor Wu now has two sons studying in St. John's University in Shanghai, one of whom has already identified himself with the Church.

Through the kind offices of Mr. S. U. Zau, a prominent banker, philanthropist and mutual friend of the Mayor and the American Bible Society, arrangements were made to present to Mr. Wu a copy of the Bible in token of appreciation of his integrity and administrative ability. A group was received in the executive office of the Municipality of Greater Shanghai on Monday afternoon, January 30th, among them Mr. Zau, Dr. Lo, and the Secretaries of the American Bible Society. The Bible presentation was made by the Agency, Dr. Carleton Lacy and to his remarks Mayor Wu responded most graciously, assuring his friends that he had already learned to know something of the value of this Book, and the message of personal and national righteousness which it brings.

The Bible presented was a handsome volume in full leather binding with gilt edges and lettering, and was carried in a black-wood case with glass cover and red silk lining. This gift with those similarly made to President and Madame Chiang Kai-shek and other men and women in Chinese public life, have been made possible by the generosity of Mr. William E. Roberts of Mineral Hill, New Mexico.

The remarks made by Mr. Lacy and Mayor Wu follow:

Mr. Lacy said: "Mayor Wu: as chief magistrate of one of the greatest cities of the world, you have won the admiration and esteem of all of us who have had an opportunity to observe your administration. This past year has brought to you difficulties and complex problems of an unusual and extreme order. With the eyes of the whole world focused upon Shanghai and the sharpest critics ready to turn to their own advantage any blunder or weakness on the part of those who directed its affairs, you have so conducted your office and yourself as to win unstinted approval and the goodwill of men of all nationalities.

In appreciation of this year of remarkably able leadership on your part the American Bible Society today wishes to present to you a copy of the Holy Bible. This is not the book of any single nation or of any small sect. It is a universal book. It has been translated into more than 900 languages and dialects. Its ancient Hebrew law has been accepted as the basis for all modern legal codes. Its highest moral precepts and ethical standards are those which become the ideal of every civilized community. Its messages of personal inspiration and guidance have been welcomed by men of science, politics, arts and industry through many centuries. More than 63,000 copies of this Bible were distributed in China last year. We trust that you will read these pages, printed on the presses of Shanghai, bound by local workmen and gilded by the craftsmen of your own municipality; and that from the men and their writings here recorded you will find that constant light to illumine your path and that renewing strength for each day's task which will hold you ever in the forefront of notable civic administrators."

Mayor Wu replied: "Thank you very much for this generous gift and these courteous words. Many years ago when a student I began to read the Bible and to learn something of its teachings and the benefits which have come therefrom. More recently under the pressure of public office I regret that I have not had so much opportunity for Bible study. But I know this to be a book of great value, and for me in public life, as Dr. Lacy has pointed out, it should be a book of inspiration and power. I am sure that in the days to come it will be a real source of inspiration to me. I shall value this book most highly. It is a great honor that has been conferred upon me by the American Bible Society in making this presentation. I appreciate it from the bottom of my heart. Again let me thank you."

Later the Mayor wrote to the Bible Society thus: "I am writing for the specific purpose of thanking you for presenting me with the beautiful copy of the Bible, which I shall treasure as a token of goodwill and good wishes from my Christian friends. The praises showered on me by my well-wishers are most encouraging but they make me realize that a great deal still needs to be done to bring this city back to peace and prosperity. I sincerely trust that you will not only support but also advise me as the occasion should arise. Sincerely yours, Tchen Wu."



In Remembrance

PERCIVAL ROGERS BAKEMAN

DURING the Christmas holidays word came by cable of the death of Percival Rogers Bakeman in Boston on Dec. 17, 1932. Percival, as his friends in the mission delighted to call him, was the son of Dr. Francis W. Bakeman, who for more than thirty years held the pastorate of the First Baptist Church of Chelsea, Mass. After graduating from Brown University in the class of 1903 and the Newton Theological Institution in the class of 1906 he came immediately to China. He was appointed to the East China Baptist Mission and designated to work in Hangchow. With the exception of a term of service as teacher in the University of Shanghai he spent his twenty-one years of missionary life in Hangchow.

In the earlier years Mr. Bakeman gave much time to the Hangchow city work, both in his own mission and in connection with the Hangchow Union Committee. He was also an ardent country evangelist as his extensive travels in Hangchow, Shaohing, and Huchow showed. Feeling the need of more frequent exchange of ideas and closer fellowship between preachers in widely scattered country churches he promoted the organization of the Hangchow-Shaohing-Huchow Preachers' Association, which for many years

rendered a most useful service to the men in these districts. Several churches on the Shaohing side of the Chien Tang River that are now promising units were started by Mr. Bakeman.

One of Mr. Bakeman's strongest contributions to the East China Mission was his insistence that spiritual things should be put first. While thoroughly believing in organization he ever urged that our problems were to be solved ultimately in the spiritual realm. Writing five and a half years before the publication of the report of the Laymen's Foreign Missions Inquiry Mr. Bakeman said this of the evangelistic missionary: "The evangelist is the most difficult worker to get, and to train. He is the longest in reaching capacity for efficient service. His task is the most delicate as well as the most strategic. We must have time for evangelistic missionaries to prepare themselves in the language, in knowledge of the people, in spiritual apprehension so that they may be able to sympathize with, to gain the confidence of, and to teach the real Chinese people. The greatest weakness of our mission is lack of vital contact with the deeper phases of Chinese life. The evangelistic missionary must for the most part supply this need."

Although invalided home five years ago every ounce of Mr. Bakeman's strength has been given to China in the intervening years. The last illness overtook him while conducting a mission study class in West Somerville. While lying on his bed in the Judson House at Malden he spent his time in sending brief messages to his Chinese friends. Mrs. Bakeman wrote of him just before his death that his heart, though impaired by ill health, was all in China. Just after the news of his death a Christmas greeting card to an old cook reached Hangchow in Dr. T. C. Bau's care.

By his unfailing devotion to Christ, by his emphasis upon Chinese leadership, by his sympathy for the poor and oppressed, and by his passion for the truth he endeared himself alike to missionary and Chinese friends. If at times he showed a blunt exterior we knew that underneath beat a heart filled with love for mankind. He was a friend who failed not; a counsellor who spoke the truth in love.

Of the family Mrs. Bakeman and their daughter Margaret are in Malden, Mass. Albert and his wife live in Cortland, N. Y. where he is physical director of the Y.M.C.A. Alice, the other daughter is in social service work in Cleveland, up.

A. F. UFFORD.

MARY W. NILES

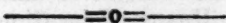
A cable from the Presbyterian Board of Foreign Missions, New York City reports the death on January 18th of Dr. Mary W. Niles at Monte Vista Groves, Pasadena, California, where she resided with her brother, Rev. John S. Niles. Dr. Niles was born on

January 20th, 1854. She was a graduate of Elmira College and the Women's Medical College of New York where she secured her M. D. degree. Later the degree of LL.D. was conferred upon her by Elmira College.

Dr. Niles is best known in China through her work for the blind. In the year 1889 she took under her care the first blind girl, which developed into the first institution for these unfortunates in China. It was formally opened in 1891 as the "Ming Sam School for the Blind" in Canton City. Until the date of her retirement in July, 1928, Dr. Niles carried the responsibility for that school which soon grew to considerable proportions and included a boys' department as well as a girls' department.

Dr. Niles worked in the Canton Hospital for fifteen years, devoting herself chiefly to obstetrical work. She was connected likewise both by teaching and obstetrical work with the Hackett Medical College and Hospital of Canton until the year 1923 after which she devoted herself entirely to the School for the Blind.

Dr. Niles gave considerable time to the work of translation and the revision of medical books. She translated the New Testament into Braille for the blind. Phonetic primers also were produced under her direction. Besides these activities Dr. Niles held numerous offices such as Trustee of the Hospital for the Insane, etc., in connection with mission activities in Canton.



Our Book Table

HISTORY OF CHINESE MEDICINE. *Being a chronicle of medical happenings in China from ancient times to the present period.* By K. Chimn Wong and Wu Lien-teh. The Tientsin Press, Ltd. Price 30/- or G\$7.50.

This work, which is almost encyclopaedic in nature, hardly lends itself to review in the ordinary sense of the word. This applies to the second part of the volume especially, as this part is more strictly a historical record, not entering as a rule on debatable subjects.

In its dual authorship the History of Chinese Medicine has been happy in having for its composers the only two living men who could deal adequately with this subject. Dr. K. C. Wong has long been the leading authority on Chinese medicine of the old school while Dr. Wu Lien-teh has been the protagonist of scientific medicine in China for many years and with his varied experience in the most important medical posts in the country and his close connection with international medical problems has acquired a unique knowledge of the historical side of medicine in this country during recent decades.

The book is divided between the two authors, the first part by Dr. Wong dealing with Chinese medicine of the past from prehistoric times to the advent of modern scientific practice, while in the second part Dr. Wu Lien-teh takes up the story and carries it forward in great detail to the present time.

Book One is divided into three parts dealing with the Ancient or Legendary Period, B.C. 2697—1122, the Historical or Golden Period B.C. 1121—A.D. 960 and the Mediaeval or Controversial Period A.D. 961—1800. It includes a very interesting chapter on the Philosophy of Disease.

One of the criticisms that might be made on Book One is that the historical method prevents the author from dealing with subjects of special interest at one time and in one place. When such important matters as acupuncture, still a fertile source of harm in China, are dealt with only in scattered paragraphs much valuable knowledge is lost to the ordinary reader and especially to the student of medical practices. For this reason the most interesting part of this book is Chapter XX where the author deals with special diseases and gathers together the information available as to their history in this country.

Book Two on the history of modern medicine in China occupies four-fifths of the volume and deals very comprehensively with the introduction, spread and consolidation of scientific medicine. The writer in his introduction points out "that a great deal of the success of western medicine in China was due not so much to spectacular deeds as to painstaking individual efforts in piling brick after brick to complete the edifice before us." With this judgement we entirely agree and we feel that one of the great dangers of the present time is the tendency to abandon this safe method for one of inflated programmes making excellent structures on paper but lacking carefully laid foundations.

One of the most interesting sections in this part of the work is that comprised in Chapters I to IV which tells of early contact with "western" medicine and gives full details of its introduction into China. Much of this will scarcely be known to most readers and the author is to be congratulated in giving such an interesting account of this important period.

The next few chapters tell in detail of the spread and consolidation of medical effort both curative and early educational. An interesting interlude is given in Chapter X with a description of the first plague epidemic in the South while a later chapter tells of the northern epidemic, on which the author is the leading authority, and the subsequent growth of public health measures.

For the rest this part of the volume is taken up mainly with historical details of the progress of Public Health, Educational and Hospital work.

The volume concludes with very valuable and detailed chronological tables covering the periods both of ancient Chinese medicine and the introduction, spread and consolidation of modern medical methods. A selected but excellent Bibliography is provided and the indices are comprehensive. There is a good map of China as an inset in the cover. The book is freely illustrated and most of the illustrations are excellent.

A book which deals so fully with details, all of which cannot be intimately known by the Authors, can hardly in the nature of things avoid occasional errors. That so few are evident is a proof of the painstaking investigations carried out by the authors. The only mistake that we have ourselves noticed is the quite incorrect statement on the closing of the J. G. Kerr hospital.

The History of Chinese Medicine is a unique volume and the authors have earned the gratitude of all who are interested in medicine in China for putting at their disposal a work of reference that is quite invaluable and which will never be superseded.

J. L. M.

DUGALD CHRISTIE OF MANCHURIA. *Pioneer and Medical Missionary. The Story of a Life with a Purpose.* By His Wife, Author of "Jackson of Moukden" and "The Chinese." With a Foreword by His Excellency Sao Ke Alfred Sze, L.L.D., Late Chinese Minister to Great Britain. James Clarke and Co., Ltd., London. Price 7/6 net.

Whether viewed as a great missionary biography, or as a record of events in Manchuria during the last fifty years, this story is one of unique interest at the present time.

The sub-title of the book is 'The Story of a Life with a Purpose.' How that purpose was formed, developed, persisted in and carried to successful fruition, midst manifold difficulties, is unfolded in graphic sketches. There is not a dull page from start to finish.

Dugald Christie was born in the Highlands of Scotland in 1855 and was "brought to decision" in that great revival which swept over Scotland and England in 1873-4, and was one of a group of young men, all personal friends, who at that time dedicated themselves to the service of God in China, viz:—Main Webster, Cousland, Westwater and the present writer.

Dr. Christie was appointed as the *first* medical missionary to Manchuria, by the United Presbyterian Church of Scotland, arriving there in 1882. There were many difficulties in these early days, but as the narrative states, "His Highland courtesy matched that of the Chinese, and to him it was a congenial task to study their rules of propriety, and even their intricate etiquette, which foreigners were only too prone to neglect."

Early in his career he laid down several principles, as a guide to his line of action, and it is instructive to follow him and trace the effect of these principles through his long career. The first of these principles was, *to gain the good will of the officials towards himself and his work.*

He made contacts with many in the highest rank and not a few, such as H.E. Alfred Sze, T'ang Shao-I, Hsu Shi'h Ch'ang, Chang Tso Lin, etc., became his personal friends. The narrative discloses some of the happy results of these friendships as regards his work, but the good was not all on one side for he did not hide his Christian colours in his dealings with others.

Another principle was that *no charge was to be made for out-patient visits to the dispensary.* He came for the poor, but voluntary subscriptions were welcome. Dr. Christie maintained that the method paid.

His third principle was that *the work was so vast that only by training Chinese could it be overtaken.* How this principle led to the establishment of a great medical college is graphically told in these pages.

The fourth principle was that *buildings erected with small subscriptions from home or on the field should be built with economy* and yet should as far as possible be efficient. Having secured enough to put up a modest building, on a site sold to him by one friendly official and opened by another, how it was burned down in the Boxer year, re-built, enlarged and a Medical College erected on a site secured through the Governor of the province,—all make interesting reading.

A fifth principle was that *missionaries should share in Public Service.* How he and his students toiled through that devastating pneumonic plague, shows that, at the risk of his life, he put this theory into practice.

Graphic pictures are given of the Sino-Japanese war in 1895, the Boxer rising in 1900, the Russo-Japanese war in 1905, in all of which Dr. Christie shared by treating the wounded of whatever nationality. He was in imminent danger not only in these wars but was captured and wounded by bandits, narrowly escaping with his life. He was decorated by the British, Chinese and Japanese Governments and presented with a gold watch by the Czar in recognition of his public service to those in need.

It is a story of no ordinary interest and throws side-lights on events in Manchuria at the present time.

His relations with his missionary colleagues were most cordial. One of them writes:— "A statesman, a Christian statesman, a man who believed in the Chinese, and was confident that his trust would not be betrayed, a man who dreamed dreams, but ever tried to carry them forward to fulfilment, such was our Chief. It has been to us one of life's great gifts that we have been permitted to work for a while under him."

THOMAS GILLISON.

CHINA TODAY. ITS LAND AND PEOPLE. *Tawney. Allen and Unwin, 7/6.*

This book is an attempt to survey a very large and complicated subject in a brief form. Much valuable material on the political, social, and political sides of China today has been compiled. While many of the generalizations may be approximately correct, it is doubtful if it is possible to give accurate generalizations on such a vast country as China. The book lacks freshness, because it is frankly a compilation from what others have said. It is not a readable book, but is worth one's time if he wishes a short work in English on the subject.

Here are some gleanings from this book:

"Political forces in China resemble rivers. The pressure on the dikes is unseen but real. It is only when the dikes burst that the strain is realized.

The thought of China, one and indivisible, is no doubt a power; but it is primarily the reflection of a great cultural tradition. As a political force, expressed in working routine of habits and institutions, it is still a force to be created."

"Exaggeration is easy. Privation is one thing, poverty to the point of wretchedness another. A sturdy and self reliant race may grow in a stony soil. But when due allowance is made for the inevitable misconceptions, it is difficult to resist the conclusion that a large proportion of the Chinese peasants live on the brink of actual destitution."

"Either she will find an equilibrium for herself and develop a government strong enough to maintain it, or she will be compelled, under one guise or another, to acquiesce in one imposed by a foreign power. The intention of the policy adopted at the Washington Conference was to render the first possible. The aim of Japan is now shown to be the second. It is to convert the three eastern provinces into a Japanese protectorate, and from that vantage point to dominate the politics of China as a whole. So far as Manchuria is concerned China can afford to wait, provided that while waiting Manchuria succeeds in achieving internal stability. The conditions for success are political, economic, psychological, and social. The region which remains to China South of the Yellow River and east of the railway from Tientsin to Pukow, with a population of perhaps 250 millions, holds the key to the future. It is watered by the great watershed of the Yangtse River; accounts for two thirds of the customs revenue; contains the greater part of the railway mileage outside Manchuria, some 12 of the 15 cities with a population of more than 200,000, nearly the whole, excepting Manchuria, of the industrialism of China, and the greater majority of the modern educational institutions. It is here if anywhere that a modern state can be created."

"In building such a state, she will make use if she is wise of the technical skill and administrative experience which the West can supply. But to create the environment in which alone they can function, she must rely on herself."

"It is to that task, not to sterile, or well founded denunciation of western and Japanese imperialism, that the brains and energy of young China should be turned."

"Unequal treaties, extraterritoriality, concessions, the Manchurian Question, these matters if China succeeds in setting her own house in order, will settle themselves, unless she does so they will not be settled at all."

S. S. B.

PROBLEMS OF POPULATION, Edited by G.H.L.F. Pitt-Rivers, London, George Allen & Unwin Ltd., 1932, pp. 378, 15/- net.

The sub-title of this volume shows it to be the report of the proceedings of the second general assembly of the International Union for the Scientific Investigation of Population Problems held in London in June 1931. The first World Population Congress, which led to the formation of the International Union was held at Geneva in 1927, with representatives from 27 countries. The world-wide interest in problems related to population led to the recent establishment of a British Population Society as well as to similar ones in other countries. The editor's preface states, "The older Malthusian controversy appeared to present the problem almost exclusively in terms of density in relation to food supply, whereas to-day the question whether any geographical area or country exceeds or falls short of the most favorable optimum density has to be decided on many other grounds than the actual or possible food supply. The Malthusian conception of an actual or proximate shortage of food resulting in famine, war, or pestilence, is seldom the first harbinger of an encroachment by a rapidly increasing population upon the resources of a people striving to accommodate its numbers successfully. Some workers see the first consequences of an expansion beyond optimum density in a gradual breakdown in organization, with reactions upon the control of society and, in the economic sphere, upon its distributive capacity. They show in various ways that an economically unabsorbed or unabsorbable population can coexist with over-production, and in a world producing a food surplus."

There are many whose observations have justified their conclusion that China has long since passed that optimum and is now suffering social, political, agrarian, and industrial maladjustments whose roots are to be found in this over-reached optimum. Mencius observed, "An increasing population over a long period of time brings about strife and disorder."

Like all reports of proceedings, there is the advantage in this volume of many points of view and in this case the benefit of numerous research studies from authorities in the field, such as: Whelpton, Dublin, Lotka, Fairchild, Hankins, Black in the United States as well as others of similar standing from other nations. The Assembly dealt with such questions as: population trends in various countries, population in relation to food supply, migrations, theories of population growth, differential fertility and birth-rate trends. Many professions were represented among the delegates and visitors to the Assembly including statisticians, economists, physicians, sociologists, biologists, anthropologists, geographers, and historians. Although some of the articles are a little technical for the layman, yet the book as a whole is intelligible and stimulating to the average reader. Missionaries as a rule have not considered themselves particularly concerned with the question of population, but those of us who live in the Orient where the people crowd severely upon the land in such densities that this is a basic cause of the low standard of living, small size of farms, general poverty, and social disorganization, should be more concerned than we are. The literature on this subject is increasing rapidly now that more individuals and groups realize the dangers of unbalanced populations; of a limited earth, an elastic power of human reproduction, unfavorable differential fertility, and the economic, political, and social effects of ill-adjusted populations. This volume is recommended to all who wish to know what is being said and done by competent students in this field.

—H. D. LAMSON

"THE RULE OF FAITH," by the Very Rev. W. P. Paterson, D.D., LL.D., Professor of Divinity in the University of Edinburgh. New and enlarged edition. Hodder and Stoughton, London, 1932. pp. VI, 468. Price 8/6 net.

In 1905 Dr. W. P. Paterson delivered the Baird Lectures, in which he examined "the conceptions of the rule of Faith which were framed by the

chief branches of the Church, and also the new theories which were propounded in theological schools of the nineteenth century." A few years later, in 1912, the first edition of his "Rule of Faith," which embodied the material of the lectures, was published; and now a new and enlarged edition of this valuable book is made available for the student. It is scarcely necessary to point out that, in bringing down to our own days the discussion of the main questions with which the book deals, Dr. Paterson has added materially to the value of the former editions of his book.

"The Rule of Faith" is divided in two parts: The Seat of doctrine, and the Substance of it. Where is the seat of doctrine? i.e. where can we discover Christian truth? Is it in the church of the Roman Catholic; or in the Bible of the Protestant; or in the inner light of different types of mysticism; or in the "devout feeling" of Schleiermacher; or in the reason of the rationalistic school?

And what is the substance of doctrine? i.e. which of the different types of theology which have developed during the history of the Church expresses more adequately the contents of Christian doctrine?

These are the questions which Dr. Paterson propounds, and to which he suggests an answer. To the first question he gives seven chapters, including one chapter on Biblical criticism, and one on "Summary and Transition."

The examination of the question is carried out in an impartial spirit. The Author holds fast to the Protestant position, but he is not blind to its weak points. For e.g., rationalism fails in not recognising all the avenues by which God has revealed himself to man; yet, he says, "there is a sense in which all theology must ultimately be rational." The very fact that it rests on grounds that can be stated and argued about means an appeal to reason, even if it be to reason working with higher help than its own. Again, Roman Catholicism fails in giving a secondary place to Scripture, and in claiming that the truth contained therein can be interpreted by an ecclesiastical standard alone; yet, he points out, "on Protestant principles we are bound to attach very great importance to the general and sustained testimony of the Christian Society." If the Holy Spirit has been at work throughout the history of the Church, surely the heritage of the Church becomes richer and richer as years go by. Other examples might be quoted.

To the second question, Dr. Paterson gives nine chapters followed by an Epilogue. In this part of the book the Author deals in a masterly fashion with Patristic, Mediaeval, and Protestant theology, pointing out at length the characteristic features of each type.

The Modern reader will find chapter nine of absorbing interest, for we are given here a review of contemporary theories. I think that Dr. Paterson is particularly happy in his appreciation of the contribution of Karl Barth (pp. 406-7), in which he summarises the service which this theologian has rendered to the church as a whole, and to the Lutheran church in particular.

Ten appendices and a copious index add to the value of this book.

A. J. G.

"WHEN WE PRAY," by Ronald Sinclair, M.A., M.C. Hodder and Stoughton, London. 111 pages. 1/- net.

This is an excellent manual of prayer technique as successfully practiced and shared by the late Dr. G. Studdert Kennedy ("Woodbine Willie"), and as reported by the vicar of Ashford, Kent. There is nothing in it that is strikingly new or extraordinarily suggestive, but it is recommended as a simple and popular summary of the most common difficulties in the way of successful praying, and also of solutions of those difficulties that have proved most widely effective. The following quotations will indicate the approach and treatment. "My only excuse is that the way of prayer set forth here has, to

my knowledge, helped people to pray just a little better.....people with vivid imaginations will probably find it more suited to them than unimaginative folk.....we all have some imagination, and we can learn with practice to use it in prayer, rather than to make it the servant of such things as worry.....Everything which God puts into the hands of man can be used in a right and a wrong way.....prayer is not an easy way of getting what we want; but the only way of becoming what God wants.....it is an education out of self love and self will into the love of God and the desire to know and to do His will.....It is we who are changed by prayer, not God....Hurry is the death of prayer....We need to recapture a certain quiet spaciousness around our prayer life...What is of paramount importance in learning to pray is to start with a right picture of God....The method of prayer which Studdert Kennedy taught is largely wordless. It is praying by pictures and by using the imagination....The whole purpose of the life of Jesus was to show mankind the character of the unseen God...the life of Jesus is but a reproduction in time and place of what God eternally is here and now in His dealings with us and our dealings with Him....(Therefore much of prayer must be made up of pictures of Christ)....our prayer life should not be a spiritual luxury but a costly and self-sacrificing act of love, marked with the hall mark of Christianity, and the Cross."

E. W. L.

"THE WICKET GATE," by G. A. Studdert Kennedy. Hodder and Stoughton, London. 246 pages. 1/- net.

This is the tenth printing of a series of very striking and provocative sermons on the meaning of the Lord's Prayer. I remember reading the first printing about ten years ago, and it has been more difficult for me to pray that prayer ever since. The point of the title is from the familiar passage in Bunyan's *Pilgrim's Progress*, "As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked and saw him open the book, and read therein; and as he read, he wept and trembled, and not being able longer to contain, he brake out with a lamentable cry saying, 'What shall I do?' I saw also that he looked this way and that way, as if he would run; yet stood still, because, as I perceived, he could not tell which way to go. Then said the Evangelist pointing with his finger over a very wide field, Do you see yonder wicket gate? The Man said, No! Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto; so shalt thou see the gate; at which when thou knockest, it shall be told thee what thou shalt do." Dr. Kennedy saw the average man in the street, particularly after the world war, as the man clothed in rags, with a great burden on his back, and not knowing which way to turn. He longed to show that man the wicket gate, or at least the shining light toward which if he traveled he would find the wicket gate. These sermons are, in his own phrase, plain bread for plain people. They are plain, and they are bread.

E. W. L.

THE WESTMINSTER BOOKS-Edited by Archdeacon Storr and Principal Sydney Cave. Hodder & Stoughton, London. Three shillings per volume.

1. *What is Salvation?* by Prof. E. S. Waterhouse of the Univ. of London.
2. *What Shall We Say Of Christ?* by Dr. Sydney Cave of Cheshunt College, Cambridge.

3. *Is Sin Our Fault?* by Prof. Stewart A. McDowall of Winchester College.

4. *Do Dead Men Live Again?* by V. F. Storr, Archdeacon of Westminster.

These volumes are the first issues of a series projected by a group of men from the Church of England and the Free Churches, designed to give answers to questions which are perplexing many people today. Others in preparation include such titles as—"Does God Do Anything?"—"Why Be Good?"—"What Did Jesus Teach?" As the Editors' Preface states: "They are not academic problems which are here discussed, but living problems, the kind of problems which men come up against every day as they move about in a world flooded with new knowledge in every department of enquiry. This age, and especially perhaps the younger generation in this age, wants to know what it can really believe about God, the soul, immortality, moral standards and the like, in face of all that is being said by natural science, psychology, comparative religion and Biblical criticism. It is hoped that these books may do something to meet this need. They are written as far as possible without technical language; they endeavor to look facts fairly in the face, and to shirk no difficulties. The writers belong both to the Church of England and the Free Churches. The series therefore is not the product of any narrow school of thought."

The modest hope which is expressed in this paragraph as to the usefulness of these books is more than fulfilled by the volumes which have so far appeared. They are a unique and timely contribution in this field, a compact library containing the distilled essence of the best of present-day Christian thinking. They ought to be in a required course for all ministers and missionaries. They are also unprofessional enough to be excellent fare for those who have had no special theological training. This reviewer is positively enthusiastic over these exceptional little books, not the least of whose virtues is their brevity. They are all written by competent scholars, but scholars who are alive and in contact with life. Prof. Dryasdust is not one of the gentlemen who have been invited to share in this venture.

The first volume by Prof. Waterhouse is written from the standpoint of psychology. That is to say, the answer to the question—"What is Salvation?" is sought in an investigation of what actually takes place in the life of a person who experiences salvation through Jesus Christ. From what is such a person saved? How? Who is, or who is not saved? Is it faith that saves? If so what place must be given to goodness of life and character? Is salvation instantaneous or a process? What has the death of Jesus to do with it? Is salvation for all? Does salvation have anything to do with society, politics, commerce, and the like? With great lucidity and yet remarkable condensation Prof. Waterhouse answers these questions in a way more satisfactory to this reviewer, at least, than any other similar book which he has read. This psychologist knows what our fundamental human needs are. He also knows Jesus Christ. And he shows just how Jesus Christ has met and can meet these fundamental needs. One might quote sentences from almost any page to show his insight—but there is no room for that. If only every missionary in China would read this book and open his mind to its transforming influence!

One of the editors of the series contributes the answer to the question—"What Shall We Say of Christ?" This author, Dr. Cave, was at one time a missionary in India and that he writes reflects that experience. Among other books which he has written is one of the best volumes on Paul, "The Gospel of St. Paul." The present volume is not another attempt at a Life of Christ. It is rather a survey of the various opinions and estimates from New Testament times down to certain modern interpretations in order to arrive at the true significance of Jesus for the man of today. It is not a creedal definition that is sought, but an answer to the question which perplexes many minds today, namely,—“Is Jesus just another of our intellectual problems, or is He the answer to our hardest problem—God and the meaning of human life? Is He the explanation of that which we most need to know?” There is first an illuminating sketch of the early Christian testimony about Jesus as it appears in the New Testament. Then certain modern attempts to

explain away this early Christian testimony are criticized. Finally four modern perplexities about Jesus are discussed: 1. The life and teaching of Jesus seem to present an ideal out of relation to modern needs. 2. Faith in Jesus as Lord seems hard to adjust to the modern conception of the vastness of the universe. 3. The unique and final place which is claimed for Jesus seems irreconcilable with our modern knowledge of the non-Christian religions. 4. Faith in Christ seems an added burden to faith in God and creates one problem more for an age which has already more problems than it can solve. The author believes that many of the perplexities about Jesus are due to a wrong approach to His significance, an approach which has become traditional through the creeds and theologies which men have built up around him. He believes that this traditional theology in many respects has a different point of view, a different conception of Jesus, from that of the witnesses of the New Testament. For example, "the New Testament conception of Christ is not that of a deified man or of a demigod, but of One in whom God's saving power was manifest. It is God's glory that is to be seen in the face of Jesus Christ." or again: "It is not enough to call Christ very God and very Man.... Using correct words is not the same as Christian faith.... A man's estimate of Christ is an expression of his personal relationship to Him.... There has been a greater eagerness to give to Christ His proper names than to live as He would have men live.... What shall we say of Him? We have to form a judgment for He cannot be permanently ignored. Yet in the end it is not what we say of Him that matters but what He says to us."

Prof. McDowall's volume takes up the question of Sin, which he says is definitely unpopular at present. This unpopularity is partly due to "over-emphasis of the worthlessness of man, and commendation of pathological piety." The modern age is in headlong pursuit of freedom, but this author believes that most people are failing to find it, and *the failure to find freedom is Sin*. "Freedom is the freedom of a united personality which does not perpetually dissipate its energies by rushing now this way, now that, in response to the imperious dictation of an appetite or an instinct." So this unconventional discussion of the question—"Is Sin Our Fault?"—starts out with an essay on the subject—"What is Freedom and How can we win it?" Prof. McDowall is a science Master in an English Public School so it may be expected that his explanation of Original Sin will not conform to the usual treatment in Systematic Theology. The book is dedicated to "Three Young People who Think That I must Have Learned About Original Sin From Them." But at that, this little book is profoundly philosophical and it comes to grips with some of the most difficult problems of human thought. The discussion as to responsibility, its varying degrees, is particularly illuminating, as is also the answer given to the questions—"What is Goodness? Why has Christianity placed greater emphasis upon Goodness than upon Truth and Beauty?" This book concludes with an excellent chapter on Atonement in which the difficulties which many feel in regard to that subject are squarely met.

The volume entitled—"Do Dead Men Live Again?" is the least satisfactory of the four books here reviewed, not because it is incompetently written, but because of the difficulty of giving satisfactory answers to the questions which are raised in this field. The author recognizes this difficulty at the outset by describing two contrasting points of view, the one held by those who hold to the conviction of man's immortality because they believe that Jesus rose from the dead, the other held by those whose uncertainty begins at precisely this point, who find the story that Jesus rose from the dead incredible and therefore no proof of the inference which is drawn from it concerning man's immortality. The answer to the title of this book depends ultimately, as the author recognizes, upon the answer to the primary question—"Is there a God who has purposed human existence? If so, what is His character?"—or in other words, "belief in man's immortality is ultimately bound up with a general view of the universe which emphasizes its spiritual meaning." It is to be regretted that this primary question has not been chosen for discussion in one of the early volumes of this series. Archdeacon Storr states that

"neither religion nor philosophy can demonstrate the fact of human survival. What they can do is to show the inherent reasonableness of the belief that death does not end a man's life." It is with establishing this "reasonableness" that the first half of the book is concerned. In a later chapter on the teaching of Jesus it is noted that Jesus spoke with great reserve about the Future Life and provided no answer to a hundred questions which curiosity or speculation prompt us to ask. But if one has Christ's confidence and certainty as to God the Father, the future can be left in His loving hands. What is heaven? Is there a hell? Are all men immortal? What of spiritualism?—these are other questions dealt with; not to one's complete satisfaction; who but dogmatists can offer final answers here. But the experience of God in Christ does produce conviction that death does not have the final word.

One general comment is in place here. The value of these books is largely limited to readers whose cultural heritage has been formed under the influence of Christianity. Indeed it is to such readers that the discussions are addressed; to help Christian people who are perplexed, to recall those who are in danger of rejecting their faith under the influence of current criticisms. In this undertaking they are eminently successful. One of the regrettable facts about the general membership of the churches is their inadequate and at times very superficial understanding of the profound truths of the Christian religion. The general circulation of this little library throughout the Christian ministry and the membership of the churches would go far to remove this reproach. But when it comes to the presentation of the Christian Message to those who have had no traditional relation to Christianity, to whom it is a strange, new thing, another approach is required. Much of the vocabulary which is familiar to Christians is largely unintelligible outside the Christian community. Very little of our Christian literature is prepared in such a way as to appeal to such persons, yet surely the interpretation of our faith to them is a supreme obligation upon us as trustees of the Gospel. Even in the West there are many whose intellectual experience has been so completely divorced from the Church that they do not understand our Christian speech. Such books as these would hardly touch them. How much more in the Orient is there needed this other type of literature. The translation of these volumes would not meet this other need.

G. P.

SET THE CHILDREN FREE by Fritz Wittels. *Translated by Eden and Cedar Paul. London: George Allen and Unwin, Ltd. 1932. 10 shillings net.*

To one who has done little or no reading in modern psychology as applied to children and parents in their separate levels of life or in their common, intimate relationships, this book must serve as a most stimulating introduction. To the reviewer, who has been reading widely in the field of child psychology for the past few years, Wittels' book comes as the freshest, most stimulating, and perhaps the most understanding of the children's problems, of the books of recent years. It is more convincing in its analysis and presentation than most other such books; and because it is based on actual, clinical cases, it is as interesting as fiction—and more valuable.

The psycho-analytical method has been applied to adults who have undergone the varied experiences as children, while the observation of children in action has evidently served in part as a method of gathering material. It is quite evident that the old-style, "arm-chair" psychologizing is not resorted to. A feeling that perhaps the method is not wholly objective arises as one reads through Chapter II, in which the author is dealing with the psychology of step-children, step-mothers, and the father of these children (one family is treated exhaustively). However, this material is very unusual to find in print and makes a real contribution to the understanding of these very complex relationships which wreck many homes.

Chapter I discusses the "Impulses of the Child" in a manner interesting and indicative of the general quality of the book as a whole.

Chapter 2, "Thought among Primitives-Lying in Children," uses materials from savage life and thought as a basis for developing a better understanding of the thought life of children generally, who, though destined to become "civilized" human beings, exhibiting logical thinking, individuality, progress, have thought processes which bear a close resemblance to what Lévy-Bruhl calls the "pre-logical" reasoning among savages, a method which is indifferent to logical contradictions. In the fact that language becomes for the child a pre-logical means of expressing its feelings lies the source of most of the child's inaccurate statements, which are generally branded as "lies" by the adults. In order to lie adequately one must be subject to the laws of logic." The child not yet being subject to such laws, it would seem that the only persons who really know that "lying" is "lying" are those—older children and adults—who have already passed through the pre-logical type of thinking into the logical.

In Chapter 3, "The Child's Ego," the author traces the origin and development of the "ego." When and how the infant, "a bundle of impulsive mechanisms," becomes conscious of itself, is an unanswered question. Its initial self-love, having no other object of affection than itself, has been called "auto-eroticism." This "narcissism," however, must seek some outward satisfaction, not being wholly self-sustaining. Through a knowledge of other persons the "tu", "toi", "du", "you", the child comes into a recognition of his own "I" and "me", a positive conviction and acquisition." "The recognition of the personal ego constitutes a turning point in life." The already existing self-love forms a link between the newly discovered ego and the child's emotional fabric, which grows stronger and finally establishes a definite conception of the relationship between the human being and his fellow-mortals. The "tu" and the "ego" constitute the child's world, so that he remains indifferent to everything and everybody outside this group, while growing more confident of himself and his group constantly.

Chapter 4 treats of "Doubt," a feeling which sets in when confidence in others begins to break down and feelings of inferiority arise. "On analysis, we invariably find that deeply rooted and morbid doubt can be traced back to earliest childhood when the child began to doubt the parents' love for it, when it felt they were indifferent towards it, and when it could not always rely on the truth of their uttered words. The most confirmed doubters are to be found among those whose home in childhood was an unhappy one." (p. 76).

In Chapter 5, "The Inquiring Mind," are discussed the anxieties which arise and must be dealt with. Inquiry as to birth usually comes first. "Adult philosophy is based upon the fact of death; but a child's speculations usually begin at the other end." With the advent of another child into the family, the question arises as to where the new baby comes from. Misinformation or refusal to give information sufficient to satisfy his immediate inquiries, followed by his greater wonder as to the cause of secrecy or his disbelief in a fabled explanation, eventually leads to mental conflicts solved by "repression" of the inquiring attitude and by the effort to forget his own observations of sex in life or bad information received on the subject. Doubts arise as to the ego and the tu relationship, and the child becomes aware that it must stand alone and can trust only itself. Solitude then begins to surround him.

Other doubts are as to death, heaven, and heaven's inhabitants.

On the subject of "Wrongdoing and Punishment," in Chapter 6, the author takes Rousseau's point of view as opposed to Locke's. While the latter held that we must try to influence children's minds through an appeal to reason, Rousseau protests that those who do this are appealing to the highest faculty of man, the last and hardest to develop, the finished work of education, as the tool of its own production. The effort to force the child to do or refrain from doing certain things will result in its bearing a grudge, developing a hatred, and becoming ungrateful in response to kindness. "Why cause ills which, but for you, would not have to be endured, when you do not know for certain that the ills you cause will prevent greater ills in the long run?" (Rousseau).

Chapter 7, on "Children and their Parents," presents matters from the point of view of the children and of observers, for the enlightenment of the parents. The cause of childhood and adult sex difficulties and methods of preventing them are discussed; also the arousal and nurturing of evil wishes against parents." In trying to curb their children's lawless impulses, parents should try to do so without hurting the child's feelings and without a routinist prohibition of all the things it has set its heart on doing." "A delicately poised equilibrium should be established between denial and fulfilment, and this will facilitate the child's conquest of life when it grows up." This is a valuable chapter.

Chapter 8, on "Parents and their Children," deals with the serfdom into which children are born and how this affects both them and their parents. Such material should cause even the most well-meaning parent to pause and examine his own attitudes. "Children come into the world, not as free beings, but as serfs; not as Promethean creatures, but as chattels, which always belong to some one, though this some one be their father. Their dependent position cannot fail to arouse in them a servile mentality." "This feeling (of internal freedom), say the psycho-analysts, originates in the interconnection between the budding "ego" and its "tu." The child's ego must revolve around the sun of the parental tu, and only by avoiding any interference with this natural planetary motion can we hope to produce persons who, while outwardly disciplined, remain inwardly free." To parents he writes: "Let it (the child) absorb your sufficiency, this meaning your love." The parents must be worthy of love.

Chapter 9, "The Nursery and the Career," is an excellent presentation of the dangers of ruining the infant's future career, either by too much coddling and "baby-ing" or by the other extreme of caning or by parents' showing favoritism to one child and thereby arousing jealousy and resentment (if not also rebellious behavior) which will smoulder and spread with age, until the whole life career may be permanently warped, if it does not end in nervous or mental abnormalities in adulthood.

Chapter 10, on "Self-Defence in Children," discusses the methods by which the child expresses its self-assertiveness. His devices of defence against his elders, who either fail to understand him or try to repress him and keep him in his place, are explained in an interesting way.

The use of the wrong kind of fairy tales is dealt a heavy, but deserving, blow. "The fairy tale is the form of literary art most conformable to the pre-logical mentality of the child." "The world they describe is the world of childhood." "Children actually live in fairyland; they experience our reality as fabulous; and when we give them fairy-tales to read, we are endorsing their mystical philosophy." "The child...certainly needs, in childhood, the consolation of fairy tales and myths." But "an important feature of fairy tales and fables is that they are full of morality, immorality, and cruelty. Death in fairy tales appears in its most horrible forms"... "The more horror is heaped upon horror the better is the tale liked in the nursery. To poison the child mind yet earlier and yet more effectively, fairy stories are illustrated, often in gaudy colors." "In these circumstances how can a child fail to become aware of being personally subject to the fate which it sees befall animals day by day, and which in fairy tales (at first implicitly believed, and then finally doubted) overtakes human beings and, above all, children as well?"

This criticism is quite applicable to "the Grimm collection; which breathe the ferocity of a barbaric age"; and this barbarism, not to say blood-lust, lives in the *Struwelpeter* and in *Max and Maurice*" (Publisher's or translators' note). Many other tales and fables which are not so objectionable are listed on pages 193-194.

The author calls to his support Rousseau's shrewd analysis, in his *Emile*, of the difficulties of teaching children, to any advantage, such a fable as *Le Corbeau at Le Renard* of La Fontaine: "Watch children studying fables, and you will see that, when the time comes to apply the 'moral,' they will almost

always do so in a way which conflicts with the author's designs. Instead of taking to heart the need for avoiding the mistake or misdeed that is described, they will glorify the misconduct of the one who profits by another's weakness or folly. In this particular fable they will laugh at the crow but will admire the fox." "Very seldom will they imaginatively espouse the cause of the under-dog."

Chapter 11 on the "Stepchildren" has been commented upon above.

Chapter 12 presents a good analysis of the psychology of "Divorced Parents, Illegitimate Children, and Orphans." The few cases analysed here open the window for us into the souls of some of the earth's most unhappy persons. For a better understanding of them, however, we believe that more cases should be presented for our perusal.

The last chapter, Chapter 13, on "The Old School and the New," presents a vivid picture of the author's early education under the old regime in Vienna, which in its severity, deadening formality and uniformity, lack of appreciation and understanding of children by his particular teachers (doubtless too true of the "disciplinary" type of education in whatever clime) contrasts boldly with the "New Education" of the best kind which one may now see in the City Normal School of Vienna and doubtless in many schools to which the graduates of that training school have gone.

C. H. W.

Correspondence

Christian Literature

Wuchow, December 12, 1932.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Your favor of November 14th was waiting for me here when I arrived home after a tour in the north of the province. Thank you for your words of sympathy regarding our loss in the burning of the press. We are sure that some good will come out of what seems at the moment to be a calamity and the future days will perhaps let us know the reason why. At present Mr. Jaffray is on his way back to the Dutch East Indies by way of Europe. A shipping office is about to be opened in Shanghai and Miss Ethel Marsh will soon arrive to take charge of that department.

In answer to your question as to what the Alliance Press has done in the way of issuing Christian literature, would like to say that the press has been operating now for approximately twenty years. Tracts and booklets for Christians and non-believers have been issued in large quantities year by year. Output and sales have increased continually and the present year some ten million pages of Christian literature were printed.

The Bible Magazine, a monthly periodical, is devoted solely to Bible studies and scriptural exposition and is one of our main publications. It is sent into every province in China as well as the dependencies surrounding this country, and also to all countries throughout the world where Chinese have migrated. The subscription list at the present time runs up to about two thousand two hundred.

As to what new types of literature are felt to be most urgently needed to meet the interests and needs of readers, I would say one of the types should be a bold statement of the claims of Christianity on the individual with an irresistible urge for immediate action. There are tens of thousands of Chinese throughout the country who have heard the Gospel for many years. They now have an intelligent knowledge of the main truths of the Gospel. They do not worship idols and they are largely free from superstitious practices of the old heathen variety, but the Gospel as yet has had no practical influence over their lives. They stand motionless at the crossroads. Such need a virile presentation of the Gospel with an appeal for immediate decision.

As to the second question regarding creating a greater interest in reading, I would say first that the subject should be of vital interest to the reader. People do not like to waste their time in reading generalities, but if the message is addressed to the individual who is reading and in such a way as to impress him that he is the man being spoken to, it is bound to create an interest. Second, it should be written in good, though simple and easily understood Chinese. Phrases that require thought or too much mental effort are apt to cause the reader to lose interest. You will notice that this need has been seen and its lessons put into practice by those engaged in propaganda of recent years. Their messages are short and to the point. They catch the eye and are understood at a glance. We as missionary propagandists should learn this lesson and profit by its practice.

The get-up of the reading matter should be attractive. Pictures or simple charts or drawings always are helpful. The new style of punctuation seems to be preferred now among the educated classes and others are following along in the same line. The cover should be attractive; the type clear and distinct.

With best wishes, I remain

Yours sincerely,

W. H. OLDFIELD.

Registration of Nurses

To the Editor of

The Chinese Recorder.

DEAR SIR:—A few months ago a statement was made to the writer to the effect that the Nurses' Association of China had passed a rule that no hospital with a nursing school recognized by the Association, could engage a nurse who was not registered under the Association.

At the time one wondered where the doctors and the administrative and supporting bodies of the hospitals came in, for no nursing school can exist apart from a hospital, and the N. A. C. make no grants either to hospitals or nursing schools.

However the actual regulation is now found in the January number of the "Nursing Journal of China," in the Constitution there published, and

though it is not as extreme as the above statement, yet for small hospitals and schools it would amount to practically the same thing.

The new rule reads: Bylaws, Section 10: "It is necessary for the registration of a school that all graduate nurses on the staff or connected with the institution or school must keep their dues paid up to date, and only graduate nurses who are recognized (paid-up) members of the N.A.C. shall be employed on the staff when the school of nursing is registered with the N.A.C." In the above, "institution" is translated in the Chinese as "hospital" (醫院); and "employed on the staff" reads "the whole body of workers." (全體職員)

Surely this is a hasty decision on somebody's part, for Pharmacists, Laboratory Technicians, and even Doctors, unless they are qualified to register as nurses, could not be engaged on the staff of a nursing school. I know it is recommended elsewhere that doctors should be invited to lecture to the students, but they would have no standing on the staff, according to this. It would apply also to western nurses (R.N.) who may not wish to register in the N.A.C.

Theological Colleges oftentimes employ professors who are not ordained to the ministry, and medical schools engage teachers who are not qualified physicians, for special subjects. Were it other than this liberty would be curtailed and a narrow spirit engendered. The registration authorities of these professions are concerned with standards only, which would include requisite courses of study, and training and examination tests.

Something like this ought to be enough for the N.A.C. rather than to touch anything that interferes at all with the administrative work of hospitals or nursing schools. More especially since the N.A.C. is a self-perpetuating organization, and not officially appointed by any authority; while missions or hospitals or nursing schools are not given a chance even to express an opinion on regulations which, as in this case, may deeply concern them.

I venture to say that many hospitals with nursing schools could not

agree on principle with this regulation, and some certainly will prefer not to re-register if they have to be bound by it,—which would be a great pity, for the N.A.C. has done good work, and could continue to do so.

I am,

Yours truly,
"X."

January 30th, 1933.

P.S. Is it the fact, which their Constitution seems to imply, that the N.A.C. derive their authority from the city Kuomintang Headquarters of Nanking?

R. T. S. Literature

To the Editor

The Chinese Recorder.

DEAR SIR:—Your letter asking for a statement of the best — meaning the most effective books and tracts for use amongst different classes of Chinese, would have had to go unanswered, because of the fact that I am so busy seeing to the filling and dispatch of orders for these same books, and answering questions why they have not reached their destination in time for some important meeting etc, etc., that I had no time to write about it. But the blessed Chinese New Year has come round, the Post Office has ceased to function, the office boy has burned his fingers lighting fire crackers and the door between my office and the Depot is locked; the doorkeeper has gone home with the key and I may amuse myself by writing to the Times or the Recorder.

To answer the short questions you propound in your letter would require all the space in one complete issue of the Recorder and, being a modest person, I select only two of your queries and will attempt to answer them.

"What Literature has been most in demand in recent years."? Naturally, my answer must be modified to refer only to literature issued by the Religious Tract Society. I do not know what has been issued by others. The supposition is that the literature most in demand is most effective, which is an assumption that needs proof but, generally speaking, a book or tract that has been reprinted many

times has proved its usefulness and may be accepted as effective for the purpose for which it was written.

Acting on this assumption I have prepared some pages for your advertising columns and must ask your readers to look there for my answer to your questions.

The advertisement is divided under three heads. First, there are "Folders and Tracts." These we list under the comprehensive term "tracts." In this list I have selected those that called for a re-print of more than 10,000 copies during last year. Many of these tracts have been re-printed over and over again. The total circulation of many of those listed, must have run into hundreds of thousands. We have many other tracts which are, possibly, just as good but have not happened to need a re-print in the year that is past. However, the prospective purchaser of tracts who cannot find something to suit him (or her) in the list given must be a very fastidious person.

The second list consists of booklets costing from less than one cent per copy to as much as four cents. Again there are others, quite as valuable, which have not called for a re-print last year or the sale of which does not merit a re-printing of as much as 4,000 copies.

The third list is posters and represents a valuable development of our work in that we are making an extensive use of eye-gate to supplement the appeal we have hitherto made exclusively to ear-gate.

I have not included any of our larger books in the list sent. We have Commentaries, Concordances and Bible helps of many kinds; the conference Commentary on the whole Bible; the Mandarin Bible Commentary by Rev. F. C. H. Dreyer, etc: but for these our catalogue may be consulted. I am thinking now of material to be used for forward evangelism and the list I have given provides a comprehensive armoury for the preacher of which, if he is wise, he will avail himself.

But, Mr. Editor, there are people who have the book habit and there are many who have it not. I wish I could publish a list of missionaries who do not keep a stock of books and tracts on hand for the benefit

of teachers and enquirers. Yes, I know they get lost, stolen or strayed but they do not cost much and a church without literature is an army without weapons. Probably the most valuable thing the R.T.S. has done in recent years is the publication of the Visual Evangelism series of posters and tracts. There are six large posters in striking colors. Each poster is a sermon and to each poster there is a tract, with the picture on the poster reproduced in black and white on the tract. The tract expounds the message on the poster. This is preaching made easy and, if the tracts are judiciously distributed after the address is given, it is preaching made effective. These are produced for the Week of Evangelism. But a week of Evangelism may be held at any place at any time. The same series of tracts and posters may be used in a dozen different places. The man or woman who has not learned to use these V.E. tracts and posters is doing himself and his church an injustice.

You ask, also, about the production of "Virile native Christian literature." It is the experience of the R.T.S. that the production of Christian literature is rapidly passing into the hands of the Chinese Church. We have on our catalogue, a considerable number of choruses, which are sung to Chinese tunes. We are continually offered new choruses, rhymes and

doggerel. I have before me an anti-opium tract which we shall publish shortly. It is in rhyme and is sung to a tune composed by Su-wu the minister of Han Wu-ti who was sent on a mission to Hiung-nu about 100 B.C. and was made to herd sheep for his barbarian masters. It is called Su-wu's shepherd song. I am told that the scholars in the schools and soldiers on the march all know the tune.

We have a booklet offered from a Chinese writer on, "Prayer Parables for Children." In one lesson he says that he went into a house where there was an ancestral tablet with this "tui-tze" beside it. (金爐不斷百年火 玉燭常明萬歲燈). "The Burning incense in the Golden Censer is never absent. The perpetual light in the Jade Bowl forever shines." This leads on to the Golden Lamp in the tabernacle and the sweet perfume of the incense rising up to God. And lastly, a teacher in a theological seminary offers us a mass. on "The Christian Religion and National Religion." These, all received in one week, show how the Chinese Church is taking on itself the duty and the privilege of providing Christian Literature for China.

Yours Sincerely,

JOHN DARROCH.

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The Present Situation

RETROSPECT AND PROSPECT

CHURCH AND MISSION RETREAT.

A Retreat for Chinese leaders of the Kwangtung Synod of the Church of Christ in China, and foreign missionaries associated with the Church, was held at Kong Chuen from October 25th to October 27th, to consider the best form of co-operation between Missions and Church. Dr. Patton, Executive Secretary of the China Council of the American Presbyterian Mission and a former missionary in Kwangtung, was also present.

The meetings were in the main devotional and discussional. The first session each morning was set aside for devotions.

On the second morning our thoughts were directed to the working out of Christ's plan through the Holy Spirit in the early Church. The men who were to carry out the plan had no organisation, no headquarters, no finance, and no detailed plans. They possessed and relied on three things: (1) an Experience, (2) a Commission, and (3) a Promise.

On the third day Rev. J. M. McKenzie, who gave these addresses dealt with "The human conditions necessary for the success of the plan," thus concluding a series of studies that produced a spiritual atmosphere eminently suitable to the purpose of the retreat.

The evenings as well as the early morning hours were set apart for devotions, the first two evening meetings being led by Mrs. Davies and Mrs. Chik, and on the last evening Communion service was conducted by Revs. C. L. Cheung and G. H. McNeur.

The discussions opened with an introductory address by Rev. Y. S. Taam, setting forth the main purpose of the Retreat. Following are the main points as translated from Mr. Taam's address:—

During the past ten or more years the environment of the Church has passed through many changes. To-day the Church is certainly passing thro' a transition period. During this time of great change we shall need to make a special effort if we are to advance with the times.

We wish everyone to realise that the Church of Christ in China is a Chinese Church. Moreover, the uniting churches must wipe out denominational boundaries, the leaders and church members pooling their resources so that the Church may attain to its aim of being self-supporting, self-governing, and self-propagating.

Three things should encourage us:—

1. The self-consciousness of the Church has developed not a little. Throughout the Church the idea of self-support is gaining ground, and one can now recognise a distinct tendency towards responsibility for service. 2. Our corporate spirit has shown considerable growth. 3. Our determination to serve Christ has become stronger. Our difficult problems are not yet solved, but under the pressure of a sense of responsibility and urged on by oneness of spirit there has been begotten a new courage that has increased our determination to walk upwards in the path of service.

At the same time we cannot feel altogether optimistic, as it is obvious that there are not a few regrettable deficiencies. When we meet we are able to discuss, and when we make decisions we are able to act, but our ability to carry out our decisions is very weak. Looking at the two hundred church centres in the various districts, the eighty or more schools together with two or three hospitals, the great majority look to the Synod for help in men and money; while the Synod, in seeking to meet the call of the various kinds of work, cannot go forward as she would like.

Then, as regards the independent churches, although they are able to take responsibility for planning many kinds of work, yet on account of paucity of workers the actual work carried out is far removed from ideal standards.

Again there are many calls coming to us from the public, calls which constitute a challenge; but, as a matter of fact, we have no definite plans or practical ways of meeting these calls. On the contrary, there are many places where we are content with slipshod methods, lazy ways, the following of old ruts and mere empty show.

To what, then, should we direct our attention, and whither should we direct our energies as we go forward into the future? The three following things need emphasis:—

1. We should hold fast to our objective, which may be stated as follows:—
(a) To make those both within and without the Church understand and recognise that the Church of Christ in China is a Chinese Church. (b) To unite in strength and spirit for the extension of work and for the breaking down of denominational barriers. (c) To promote self-government, self-support, self-propagation, and foster a sense of responsibility. (d) To increase efficiency in service. (e) To develop the spiritual power of the Church. (f) To advocate and put into practice the Christian idea of "The Whole World-One Great Family."

2. We should recognise clearly the actual conditions of the Church. We only need to take a glance at the Church in Kwangtung to-day, and three definite

aspects are apparent:— (a) The Gospel cannot yet be said to have been proclaimed throughout the province. In Kwangtung it is estimated that there are over thirty million people, while there are only from forty to fifty thousand Christians, so that in comparison there is only one Christian to about every one thousand non-Christians. (b) Moreover, the organization of the Church is still very loose, and much of our work is very superficial and formal. For example nothing is known of the whereabouts of many church members. Such a Church may be called "a leaking bucket" Church. (c) The majority of church members have as yet little sense of responsibility. There has been developed a habit of dependence. This hinders the extension of the Church.

3. We need to understand our changing environment. During the past ten years or so things and conditions around us may be said to be different every month and new every day. At the same time there have been growing in the minds of the public two feelings: (a) dissatisfaction, and (b) insecurity. Generally speaking these two have been caused, directly and indirectly, by changes in thought, economic, politics, and means of livelihood. People having been affected by these feelings of dissatisfaction and insecurity, there is nothing left for them but to look for hope and a way out in the spiritual realm, so that to-day they are in very reality longing for a Gospel—a life-giving and peace-bringing Gospel.

To-day as we conduct this retreat to consider plans of work for the next ten years, the chief meaning of it is none other than this, that the Chinese Church leaders and foreign missionaries are coming together with a common purpose and unitedly in the presence of God seeking a way of showing forth Jesus and proclaiming His Gospel, so that this Gospel may reveal a clear path amid the perplexing surroundings of the people.

After this the reports of the sub-committees were considered seriatim.

EVANGELISM: The following points were stressed:—(a) The need and opportunity for broadcasting the message of the Gospel is greater than ever. (b) Of recent years there has been a lack of definiteness in the message delivered in many churches. (c) The great body of Christians are failing in their duty as witness-bearers.

In view of the above it was decided that: (a) Every means should be taken to secure fuller co-operation of all the evangelistic forces in the field. (b) The Christian Message as adopted at the Jerusalem Conference should be adopted by the Synod and be stressed in every way possible. (c) Fuller use should be made of retreats for deepening the spiritual life. (d) Church members should be trained in their responsibility as witness-bearers.

RELIGIOUS EDUCATION: The Committee recommended that the ten years' programme be divided into three periods as a general guide to the order of promotion: (1) a commencing period of three years, (2) a developing period of three years, and (3) a reaping period of four years. During the commencing period, the first year will be devoted more particularly to promoting work among children. During the second year special attention will be paid to initiating work among young people. The third year will be devoted specially to fostering religious educational activities for adults.

WOMEN'S WORK: In China it is still women who, as a rule, must win women. So in the report on women's work special emphasis is laid on preparing women for baptism, educating them in the grounds of their faith, training in stewardship, training of promising young women for special service, Christianising the home, teaching women to read, appointment of women district secretaries, establishing Sunday Schools not only in churches but in homes, and the organisation of women's service leagues in every church.

LITERATURE: It was recommended that literature should have an important place in the Synod's ten year programme. The general policy outlined by the Committee advocated closer cooperation between the literature department and other departments of work within the Synod, and co-operation in practical ways with national publication societies. It was also considered that the literature department should work towards self-support, grants in aid only being asked for special work over a definite period.

Detailed plans were submitted for a ten years' programme divided into periods of three, four, and three years. The expenditure for carrying out these projects was estimated at three to five thousand per year for the first period, eight thousand per annum for the second period, and ten thousand dollars per annum for the third period.

CHURCH MUSIC: The problem was how, in the coming ten years, to make the Church a singing Church. The following recommendations were made:—

1. That a Department of Church Music be formed within the Department of Church Work. 2. That full advantage be taken of the rapidly prevailing use in schools of the Tonic sol-fa or numeral notation to teach hymn music: (a) by issuing selections of hymns set to sol-fa; (b) by teaching it in Retreats and Institutes, and in churches during the week or on Sundays. 3. That thorough courses in Tonic sol-fa, playing the baby organ, and conduct of community singing be given in the Union Theological College and Shung Kei School. 4. That choirs, including children's choirs, should be encouraged, but that the importance of their task should be impressed upon them, and definite instructions in regard to their duties and demeanour be given them.

COMMUNITY SERVICE: The Committee on Community Service submitted a very detailed programme for the Synod. It stressed the need for local direction and support, for aid from experts, and for co-operation with other organisations. Many forms of service were suggested, such as popular education, moral guidance, child welfare, public health, hospitals, people's livelihood, play and recreation, co-operative societies, etc. As regards co-operation, ways were pointed out in which the various agencies interested, could co-operate in the matter of personnel, finance, institutional work and so on.

The report was adopted with the addition that Synod be asked to pick out one or two centres in the different districts where experiments might be made along some of the lines indicated, and to give such help and guidance as it can.

TRAINING AND PERSONNEL: The report dealt with "the best means of discovering, enlisting, training, and holding for a life service the leadership (paid or voluntary) required within the Synod's field during the coming ten years."

The main points taken up were as follows:— 1. Removal of the unfit and ineffectives, estimated to be about twenty percent of the present staff. 2. Raising to its maximum efficiency the present staff of workers. To do this the following suggestions were made:— (a) Appointment of a permanent committee on personnel; (b) permanent organization of the Summer School for Preachers on the lines tried in 1932; (c) it should be made possible for preachers, men and women, to take refresher courses; (d) institutes for preachers should be held at least twice annually in each district.

CO-OPERATION OF CHURCH AND MISSIONS: The following statement was brought forward by a special Committee set up during the Retreat, and after much discussion and explanation was finally adopted:—

1. We are strongly of the opinion that the Church and Missions should not only continue to co-operate, but should do so in a really positive and aggressive way.

2. The success of this co-operation depends on mutual understanding, an ever-deepening fellowship, and an ever-enlarging experience of God's creative and life-giving power.

3. We recognise the following principles of giving as applicable to our financial co-operation:—(a) the giver and the recipient share in the responsibility for the wise use of funds in Christian work: (b) trust funds should be administered by those who are not themselves beneficiaries: (c) to give to those who do not take responsibility is to encourage a sense of dependency.

4. We approve the following changes in the method of financial co-operation:—(a) that after a short period of re-adjustment funds from the missions should not be used for subsidising local congregations for current expenses or the support of preachers in residence: (b) that in the future mission aid be given on the Project principle: (c) that all projects shall

require the approval of the Executive Committee of Synod after examination by a Projects' Committee.

5. With regard to mission co-operation in the matter of personnel, we approve the following:—(a) we hold that there is still necessity for sending foreign missionaries to China: (1) men and women specially trained who will devote their whole life for service in China; (2) experts who would be engaged to come for short terms to render special service; (b) work assignments of missionaries shall be made by the Executive Committee of the Synod on recommendation of a special personnel committee.

SYNOD'S OBJECTIVE: After considerable discussion in Conference and Committee the objective of the Synod was embodied in a couplet by the Rev. C. L. Cheung, the following being a free translation:—(1) to build up the Church of Christ in China; (2) to raise service to the highest degree of efficiency, and to deepen the sense of responsibility; (3) through the Holy Spirit manifesting His power and revealing Himself in fruitful lives; (4) to attain the object of self-support, self-government, and self-propagation; (5) to proclaim the world-saving Gospel of the Kingdom of God; (6) to advance whole-heartedly, turning to those without, and to grow in numbers by the work of winning men; (7) through melting down the barriers between denominations and bringing them harmoniously together; (8) to promote the spirit of unity, co-operation, and universal brotherhood.

DR. E. STANLEY JONES IN FOOCHOW

Dr. Jones arrived in Foochow Thanksgiving Day November 27th, 1932, just ten years from the date of his first visit to Foochow. He left Foochow for Canton December 4th. These nine days were filled with conferences, addresses and interviews. The interest in Dr. Jones and in his message was not only sustained but increased with each day.

The three missions in Foochow, Church Missionary Society, Northern Methodist Episcopal and Church of Christ in China united in holding a Retreat November 27th to December 2nd. Dr. Jones gave the Retreat two hours each morning. His hearers were about one hundred members of the Retreat and another hundred who came specially for these two hours. These were Chinese and foreigners, pastors and other Christian workers, business men, teachers and missionaries from all the Foochow speaking area, men and women. The value placed on Dr. Jones' message and in the Round Table Conferences is best told by the fact that many both Chinese and foreign, asked repeatedly that the addresses and questions and answers be printed so those present might reread them and others might be helped by them.

There were many private interviews and many travelled four or more miles for ten minutes with Dr. Jones. He was able to meet Faculty and students of Fukien Christian University on two successive afternoons and he was able to visit some of the schools the students of which, owing to distance, could not attend his evening meetings. Dr. Jones is an example of a man who cares for his physical life so that his body responds to unusual demands without complaint and with 100% efficiency. And he knows how to use his voice so that it serves him perfectly without seeming to feel the strain.

Dr. Jones spoke on two successive evenings in the Foochow Y.M.C.A., on three successive evenings in the Tieng Ang Dong, Methodist Church, and the last three evenings in the Lau Memorial Church of the Church of Christ in China. The first evening the seats were all filled. He announced that the second evening he would speak on "Who is Jesus Christ?" Many stood. That evening he announced that on the third evening he would speak on "The Sermon on the Mount." Some sixteen hundred filled the seats, with a hundred in extra seats and window sills full and many standing. A Christian lawyer brought in thirty of his fellow lawyers to hear Dr. Jones. At the close of his address he asked this lawyer to tell briefly what Christianity had done for him. At the close of the meeting one hundred and thirty-six signed cards signifying a desire to know more about Jesus Christ. In other places one hundred and twenty cards were signed.

During the past thirty-eight years I have seen greater crowds gather to listen to addresses on Christianity, but I have never seen the leaders and the constituency of the Christian churches gather in such large numbers day after day and evening after evening to listen to addresses so full of meat and so full of method. The addresses would not be called "popular." People came to learn, not merely to listen. They carried something away with them that will be useful for a long time. The message was positive and was given in such a way that the ordinary man could grasp it and take it with him.

The Annual Synod of the Church of Christ in China opened with the address by Dr. Jones on "The Sermon on the Mount." Every session of the Synod felt the influence of that address and of the other sessions of the Retreat with Dr. Jones.

W. L. BEARD.

SERVICE OF DEDICATION

Nanking Theological Seminary Rural Training School,
Shunwachen—New Year's Day, 1933.

To the service of the rural people of China; to the reconstruction of village society; to the enrichment of the physical, intellectual, social, aesthetic and spiritual life of our village brothers and sisters; to the making of happier homes and more fruitful farms and better farmers; in this rural community and in others; WE DEDICATE THIS FARM AND THESE BUILDINGS.

To the service of new China; to help in the realization of the principle of livelihood; to the building of new citizenship with strong character and high faith; to the making of new communities embodying ideals of justice, cooperation and brotherhood; to further China's progress toward unity and freedom, WE DEDICATE THIS FARM AND THESE BUILDINGS.

To the study of the needs and problems of rural children, youth and adults; to achieving a better understanding and appreciation of individual and group life in the country and of how this life may best be guided in its growth; to help discover and preserve the best in rural civilization of the past; to help create a finer rural civilization in the future; to worthwhile experiments in rural mutual aid and service; to a study especially of moral and spiritual resources and possibilities in village life and of ways in which the Christian Church can best contribute to rural reconstruction; WE DEDICATE THIS FARM AND THESE BUILDINGS.

To cooperate with every institution or movement working to better rural life, whether in the field of agriculture, education, health improvement, economic re-organization, road-building or citizenship training; to cooperate with rural churches everywhere and the rural church movement; not to seek any name or fame of its own but only that it may make its own best contribution to rural rebuilding and grow by forgetting itself in Christ-like service, WE DEDICATE THIS FARM AND THESE BUILDINGS.

To the training of village men, women and youth who can become teachers and guides of their own people; to the preparation of voluntary lay workers for the rural church; to the development of all possible resources in the villages themselves for rural progress and for the development of indigenous, self-supporting, self-propagating rural churches, WE DEDICATE THIS FARM AND THESE BUILDINGS.

To the training of rural ministers and preachers with scientific minds, farmers' hands and Christlike loving hearts; to the training of rural ministers and preachers who truly understand their rural brothers and sisters and are willing to minister to their needs with sacrificial devotion; to the training of rural ministers and preachers who can be Christlike servants of their communities, making Christ and his gospel known intelligently and earnestly by life and word; to the training of rural ministers and preachers who can plant and nurture rural churches that shall be transforming forces in their communities, "salt," "light" and springs of new life for all China, WE DEDICATE THIS FARM AND THESE BUILDINGS.

To help in inspiring China's students to serve the masses; to help in calling the Christian youth of China to the great task of rural reconstruction and of Christianizing village life, WE DEDICATE THIS FARM AND THESE BUILDINGS.

To manifest a simple and loving group life; to work, play, fellowship and worship in God's great temple of nature and among his fellow-workers the farmers; to reveal the truth and love of God; to continual rediscovery of God in his on-going creation; to the memory of all who have had communion with God in their daily toil; to work with God in making a better world of good will and peace, WE DEDICATE THIS FARM AND THESE BUILDINGS.

To God our Father; to the Carpenter-farmer of Nazareth, Jesus Christ our living Lord and Savior; to the Holy Spirit of truth and love which is ever leading us onward; to the glory of God, the blessing of men and the realization of the Kingdom of God among men, WE DEDICATE THIS FARM AND THESE BUILDINGS AND ALL THE WORK THAT SHALL BE DONE HERE. Amen.

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Work and Workers

Dr. Hodgkin's Illness:—The many friends of Dr. T. H. Hodgkin in China will regret to hear that according to recent information he has been and is still quite seriously ill. At last report he was in England and unable to attend to correspondence.

F. O. R. in China:—"There are very few organized Fellowship of Reconciliation groups in China, and almost no Chinese-speaking groups. The secretary has a list of about 166 regular members among foreigners in China and about 35 Chinese members. In addition to these there are some 200 other foreigners and between 300 and 400 Chinese to whom the bulletins are sent." *Fellowship of Reconciliation, Newsletter*, Dec. 1932.

More Than 10,000 Baptisms in A Year:—"During the year ending June, 1932, the Vincentian Missionaries of the Vicariate Apostolic of Ningpo, Chekiang, Central China, administered baptism to more than 10,000 souls. Adult catechumens baptized numbered 1,258 and 2,229 children of Christians received the Sacrament. Baptisms, at the point of death, were administered to 579 adults and 6,151 infants. Pagans now being instructed in the Catholic religion number 4,647." *Fides Service*, Dec. 29, 1933.

Szechwan Province, Undisturbed by Communists, Stricken by Earthquake and Cholera:—"Szechwan Province, one of the few

sections of China which have not been harassed by the red hordes has suffered greatly from the cholera epidemic which has been raging throughout the length and breadth of the land. In one city alone, Chengtu, more than 10,000 deaths have been reported from this disease. In October an earthquake shook the region and buried alive a great many victims. These disturbances are rare in this part of the country, only the old natives, over 70 years of age, have any recollection of the last one." *Fides Service*, January 12, 1933.

Missionary Work of Charity for Communists:—"By request of the military authorities His Excellency Msgr. Massi, Vicar Apostolic of Hankow, has consented to care for the welfare of 2,300 Communists taken prisoners by Chiang Kai-shek. Father Cavallini has been put in charge of the work and has as assistants two catechists and a Chinese doctor. The prisoners are detained in temporary prison camps, 800 in the old Mankiyuen Theater, and 1,500 in an old enclosed courtyard called Singsingtzeshan. Since September 28 the missionary and his assistants have visited the two places daily, curing the sick and supplying free of charge the necessary medicine, and distributing religious pamphlets to all and alms to the more needy." *Fides Service*, Dec. 22, 1933.

Cheap Edition—"Re-Thinking Missions":—Word has just reached

thers are issuing a paper edition of "*Re-Thinking Missions*" to sell in America for 25 cents. The Commercial Press is to act as general distributors for Harpers Brothers in China and is offering the book at \$2.00 Chinese currency. We are informed that an order for a thousand copies was cabled on February 3. Any who desire to place orders for the book should do so through Commercial Press either at their general office in Shanghai or their branch offices. A limited number of the cloth edition are being sent to the N.C.C. and upon their receipt may be procured for \$10.00 each.

A Rural Experiment:—The District of Hankow, *The Newsletter*, January, 1933, contains a brief account of a rural experiment which has been conducted at Chinsan for about a year. A farm of about 130 *mow* is part of the equipment. A small house is the religious center. In the market town, also, a piece of property and a house have been acquired. Some poor girls are being taught stocking-making. Eight children are learning practical house-keeping. There is a primary school. An attempt is being made to organize credit cooperatives among poor farmers. The money for the property in the market town came from a loan from the Sheng Kung Hui Property Fund and is to be paid back by local and special contribution. For the experiment in credit cooperatives the Shanghai Commercial and Savings Bank is to give \$2,000 (silver) a year. In addition to the above sanitation, narcotics and recreation are receiving attention.

Many Christians are Martyred by Communists in China:—"The district of Liuyang, Changsha, has been a scene of bloody and unabated persecution during the year (1932). More than sixty neophytes were murdered by the communists who regard neither age nor sex. It is possible that some were murdered because of personal enmity, but in the majority of cases they were put to death simply because they were guilty of being Christians, and refused to apostatize and enroll themselves in the ranks of the communists. The persecution brought out admirable examples of Christian

fortitude worthy of the Christian martyrs of the early centuries. Fr. Petronio Lacchio, O.F.M. who is in charge of this entire district, has courageously remained at his post and cleverly avoided capture during the entire persecution." *Fides Service*, January 5, 1933

North China Christian Rural Service Union:—"Word has come of the organization of the North China Christian Rural Service Union which has secured the approval of five of the major mission organizations interested in rural work in the North. The purpose of the Union is to make special studies of rural problems and render specialized services to Christian churches in rural communities. Present plans include agricultural experimentation, extension, training of leaders and laymen, and the distribution of literature. Our College has been asked to become a cooperating unit of this Union and to appoint one member to sit with the Board of Directors. This invitation has been accepted and Mr. S. T. Shen of the Yenching Crop Improvement Station has been appointed to act in this capacity." —Agriculture and Forestry Notes, University of Nanking.

Agriculture to be Favoured as Constructive Measure Against Communism in China:—"The Chinese Government is alive to the necessity of eliminating rural discontent due to high rents and the absence of rural credit which are among the causes of such rampant banditry and Communism, and for this reason plans to rid the country of these scourges of solving the agricultural problems. Professor Dragoni, General Director of the Italian Ministry of Agriculture and Industry, and Dr. Guido of the International Institute of Agriculture, Rome, have arrived in China in response to an invitation of the Chinese Government extended through the League of Nations, and the purpose of their visit is to advise the Chinese Government on questions of land tenure and rural economics.

"If the Chinese Government, with the help of these advisers, can do anything to solve this problem—the crushing burden under which the tenant farmer has to eke out an existence—they will have done much

to solve the Red problem in this part of China at any rate. The most fruitful breeding ground of communists is the rice field held by a poor tenant from his landlords with no security and an obligation to deliver as rent often more than 50% of his rice crop." *Fides Service*, Dec. 29, 1932.

Notes on Roman Catholic Work:—

"A few years ago only six missions in China were under the direction of native clergy. This year, with the addition of three new prefectures apostolic entrusted to the Chinese clergy, the total number of mission territories under native ecclesiastical rule are brought up to seventeen. These are ten vicariates and seven prefectures with a total number of 400,000 Catholics.

"How many Catholics there are among the 2000 thousand or so Chinese students in America at present is unknown. There are, however, a dozen or so Chinese Catholic students in some of the Catholic colleges and universities. A few of them were brought here for graduate studies under the auspices of the Catholic Foreign Mission Society of America. (Maryknoll).

"There are no Chinese Catholic student clubs in the United States, nor are there any American Catholic organizations giving attention to the welfare of Chinese students. Maryknoll has a special priest who helps to find suitable schools and scholarships for Chinese Catholic students desiring to study in America. In 1912 Maryknoll began the project of bringing Chinese Catholic students for higher educational work in American Catholic universities. Since then many free tuitions have been secured for some of these students." *The Aurora*, December, 1932.

The Fellowship of Reconciliation in Japan:—"A peace group, led by Gilbert Bowles, recently visited China in the interests of peace. It is reported that Mrs. Kohra lost her position in the University of Tokyo for her anti-militarism and her peace visit to China. The N.C.C. of China is sending representatives to the annual meeting of the Japanese N.C.C. to work for peaceful solutions. A new Christian peace paper, called 'The Christian Graphic,' largely sponsored by the F.O.R. of Japan, is

building up a world-wide circulation. It emphasizes teaching by pictures, is printed in three languages, and makes 'Reconciliation' its main message. The China F.O.R. has been invited to cooperate by sending articles, and pictures, and by getting out Chinese editions and supplements. The founders of this paper hope to make it an international pacifist paper printed in Chinese, Japanese and English. The Peiping F.O.R. sent literature in regard to the Shanghai situation and in regard to Chinese attitudes to F.O.R. people in Japan, some of which did not reach its destination. Materials in regard to both Japanese and Chinese attitudes were also sent to F.O.R. groups in America. The fellowship has decided to take up with the Yenching School of Journalism the question of possible cooperation with the group in Japan which is trying to promote Sino-Japanese understanding and goodwill through 'The Christian Graphic.'" *Fellowship of Reconciliation, Newsletter*, Dec. 1932.

Communistic Disturbance in Japanese Y.M.C.A. Summer Conference:—Only twice in the forty-two years of its history has the Japanese Y.M.C.A. Summer Conference closed earlier than its scheduled date. The first early closing was a mark of respect on the death of Emperor Meiji. The second was a strike that forced the adjournment of the conference held at Tosanso in the summer of 1932. The theme of this conference was "the Christian way of life in present-day society." During the discussions a few radical students, all professed Christians, so asserted themselves as to cause unfair attitudes towards those who differed from them as to their Marxian philosophy. Attempts were made to induce free expression of the varying opinions involved. This did not, however, ease off the situation. According to a plot previously arranged the students called a strike. This was according to the regular program of the Student Self-Government League which is an outer circle agency of the Communist party. The few students concerned used all sorts of tactics to break up the conference. Virulent handbills were distributed. About two-thirds of the delegates joined in the strike, though probably not more than half of these acted on

their own convictions. Class consciousness rather than Christian principle was the motivating influence of the strike. "We must recognize the fact," states our informant, "that the social thought prevailing in the (Japan) student world is almost all based on Marxism. For students there seems to be no choice as to their acceptance of Marxism with its bewitching influence, for they feel that no other theory has been presented to them. Since Christianity has no systematic social theory to offer, Christians in the midst of the present complicated and irrational social conditions seek for some kind of social theory that will appear to give adequate interpretation to existing phenomena. Thus they are bound to adopt the Marxian interpretation of events." Mitsunaki Kakehi, in *The Student World*, Number 1, 1933, page 68.

Anti-Civil War Movement in China:—"In May this year, certain public bodies in Shanghai, notably the Chamber of Commerce, the Bankers' Association and several other financial organizations started the so-called Anti-Civil War Movement. The objective of this Movement is to stop all civil-wars in China by persuasion if possible, and by the method of non-cooperation by all the people concerned if necessary.

"It is felt that during this time of national crisis China cannot afford to have any more internal strife. Within two months public organizations and individuals from over fifteen provinces responded. Several branches were established in important centers. At the end of August the Movement was formally inaugurated in Shanghai, with some four hundred people in attendance coming from various parts of the country.

"Shortly after this a state of war existed in Canton between contending factions of the local government. The Anti-Civil-War Federation, as the Movement was subsequently named, sent a delegation to Canton to persuade the parties concerned to give up the impending hostilities. The war did not take shape, due to a number of factions amongst which the message of the delegation may have played some small part.

"Recently civil war also broke out in Shantung. Dr. Chang Po-lin of

Tientsin was sent by the Federation to stop the war, but evidently with little success. In case of the trouble in Szechuan, now still going on, the Federation has not been able to do anything more than send telegraphic protests.

"Many people in China are in doubt of the effectiveness of moral pressure, or even of non-cooperation in stopping civil war. It was thought that civil war is only the symptom of a number of fundamental national evils now affecting the country, and that before those are dealt with, nothing can come out of any effort against civil war. The Movement, however, is a step in the right direction, and should be encouraged. Y. T. Wu, in *Fellowship of Reconciliation Newsletter*, Dec. 1932.

A China Journalist Looks at Missions:—Mr. George E. Sokolsky is a journalist and an outspoken Jew. Nevertheless he appraises sympathetically missionary work in China from the viewpoint of a long experience therein and in the light of "Re-Thinking Missions." Under the caption "What Matters in Missions?", he gives his impression of the value of missionary effort in China in the *Christian Century*, of January 11, 1933. His impartial testimony makes interesting reading. It is the testimony of one who admits to having no personal interest in the motives of a missionary. We pass on a few of the most trenchant words in his article.

"To the foreigner in China, the Christian mission cannot be a mere question of religious affiliation, for the Christian mission is one of the most vital revolutionary forces in that country"....."For better or worse, unalterably Christianity serves China not chiefly as religious doctrine but as one of two or three bridges between China and the west." Furthermore he adds, "it is the role that Christianity has played in the creation of a distinctive personality that has made the missions so attractive to me. What does it matter what the number of converts are? What matters it whether there are a large or small number of churches? China will not be saved as a nation by multitudes or by buildings. She requires leadership, and the Christian mission has done more than its

share in the reorientation of the Chinese mind from Confucian selfishness as evidenced by the family system to a social consciousness as evidenced by the effort of an increasingly large number of Chinese men and women to serve China in a modern manner.".....

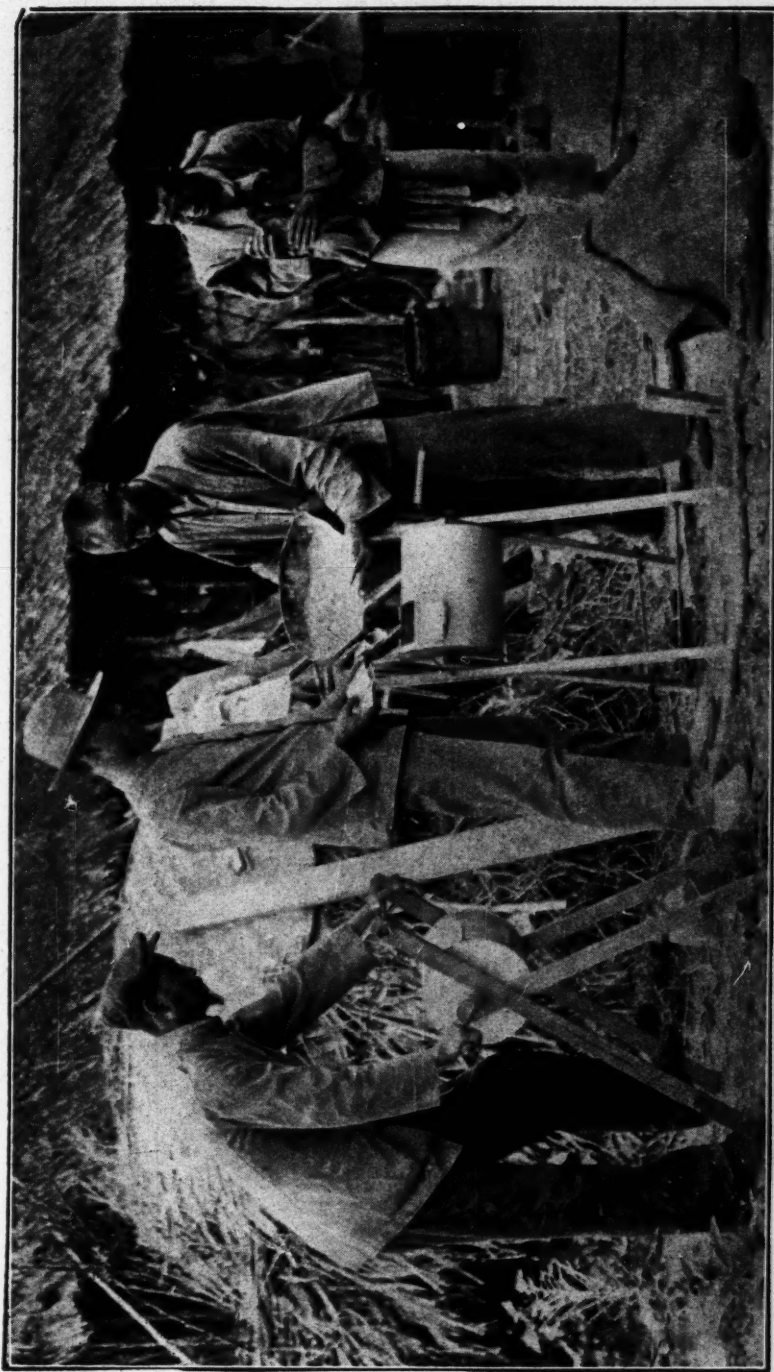
"It would not be difficult to trace the effectiveness of missionary influence on personality in political leadership, in education, in science with particular emphasis on medicine, and in business.".... "The Christian missionary's principal task is character building and the results of his work can be measured only in an analysis of the type of individual produced under Christian influences" "And if this is the measure then it is impossible to say that the missionary has failed." As participants in this personality building Mr. Sokolsky includes "many of those homely persons, so severely criticised by the Laymen's inquiry." He also urges that missionaries should continue to come to China "just to be there. (They) should come as living example (s) of the selfless life."

"In the molding of personality the mission educational system has served China more effectively than any other foreign agency".... "Of the important schools in China which have never been under Christian influence, only two, the Peking National University and the Central University in Nanking, have furrowed a deep impression upon the youth of China." From 1920 to 1927 "no Chinese educational institution functioned continuously and freely." And of the schools, which did function during this period, two, Nankai in Tientsin and Amoy University, "stand out brilliantly," and in these "there was definite, though indirect, Christian influence." Mr. Sokolsky does not feel that Christian schools "should be turned over to the management of Chinese Christians altogether." Furthermore he says, "I do not know that the Christian school as it exists today is unwanted in China. I do not believe that the Commission knows."

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Notes on Contributors

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- REV. F. T. CARTWRIGHT was formerly a missionary of the Methodist Episcopal, North, located in Futsing, Fu. He arrived in China in 1917. He is now a secretary of the Board of Foreign Missions of the Methodist Episcopal Church.
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